
COLL. REG. MED. LOND.
MDXVIII
Ο ΒΙΟϹ
ΤΕΧΝΗ
ΒΡΑΧΥϹ Η
ΔΕ
ΜΑΚΡΗ



GALENI PERGAMENSIS DE TEMPERAMENTIS, ET DE INAEQVALI INTEMPERIE LIBRI TRES

THOMA LINACRO ANGLO INTERPRETE.∴

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Opus non medicis modo, ſed et philoſophis oppido ꝙ neceſſariū nunc primum prodit in lucem

CVM GRATIA
& Priuilegio.

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Impreſſum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI.

Reproduced in exact Facſimile

WITH AN INTRODUCTION

BY
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FELLOW OF MAGDALEN COLLEGE, OXFORD

AND A PORTRAIT OF THOMAS LINACRE

¶ *Printed by* C. J. CLAY, M.A. *Printer to the Univerſity of Cambridge for* ALEXANDER MACMILLAN *and* ROBERT BOWES, *Bookſellers No.* 1 *Trinity Street, over againſt Saint Mary's Church*

MDCCCLXXXI

PUBLISHERS' NOTE.

THE present reproduction of Linacre's translation of two treatises by Galen is issued as a specimen of early typography, being the sixth in order of the seven books printed by John Siberch, the first Cambridge printer, in 1521. Besides these seven, one appeared in 1522, after which date no book is known to have been printed in Cambridge till 1584. The books printed by Siberch are all very scarce; of one but a single copy is known, and of three of the books there is not a single specimen in Cambridge. In 1878, the publishers of the present volume proposed to issue the whole of the eight books, and the following are now ready, and will shortly be published:

1. Bullock, Henry. Oratio habita Cantabrigiae. 1521.
2. Cujufdam fidelis Chriftiani Epiftola ad Chriftianos omnes. Subfequitur et Divi Auguftini de miferia...vitæ fermo. 1521.
8. Papyrii Gemini Eleatis Hermathena, feu de Eloquentiae victoria. 1522.

Mr Bradshaw, University Librarian, has compared the eight books side by side, and has thus been able to determine their relative order. He kindly allows his notes to be printed, and they will be issued with the first of the above three volumes.

The Publishers are desirous of gaining information about the printer, John Siberch, before 1521, when he commenced to print in Cambridge, and after 1522 when he discontinued printing there. Herbert suggests that he may be the John Sibert, who was printing at Lyons in 1498, and mentions a book of that date being in the Cambridge University Library. But this book, Henrici Bouhic Distinctiones super libros quinque Decretalium, consists of two large folio volumes, and the printer calls himself '*Magister* Johannes Siberti;' both of which facts make it unreasonable to identify him with the plain Johannes Siberch who printed little books at Cambridge so many years afterwards.

CAMBRIDGE, *July* 1, 1881.

INTRODUCTION.

THOMAS LINACRE, known to his contemporaries as one of the most learned scholars of an epoch when learning was highly prized, but in after times chiefly as the founder of the College of Physicians in London, was born at Canterbury, probably about the year 1460. Of his parentage and descent nothing certain is known, though some of his biographers have assumed, apparently without any evidence except the name, that he was connected with the family of Linacre in Derbyshire. It is clear from a passage in Linacre's will that he had a brother, sisters, and other relatives (the brother strange to say, bearing the same baptismal name—Thomas) but further the family history cannot be traced.

This fact will appear less surprising, if we remember that Linacre like many scholars of his time, was never married, and lived for many years an almost monastic life, little influenced by family or social ties. More important than his descent was his education, and in this Linacre was unusually happy; for not a little of the success and eminence of his

after life may be traced to the bias which the young scholar's mind received from his earliest teacher. The Cathedral school of Canterbury within the monastery of Christ Church where Linacre became a pupil was at that time under the direction of William Tilly, otherwise called William of Selling, an Augustinian monk, and a scholar of a type at that time rare in England. Originally educated at Oxford, elected a Fellow of the newly founded College of All Souls, and afterwards received as a monk in the Monastery of Christ Church, Canterbury, Selling found the means to travel in Italy, where he not only studied the Canon Law, but, what is more to the present purpose, during a stay at Bologna, studied Greek and became the pupil of Angelo Politiano. After two years' stay in Italy, he returned home, became Prior of Christ Church, and later on was sent as Envoy from Henry VII. to the papal court; an event which proved of great importance to Linacre. At the time of which we are now speaking, he was only Master of the Grammar School, whether appointed before or after his first journey to Italy we do not know. In any case it is clear that he had already those tastes and pursuits from which his pupil Linacre derived not only his determining impulse to the life of a scholar, but especially that love of Greek literature which runs like a thread through the great physician's life and is the clue to much of his versatile literary activity.

At the mature age (especially according to the customs of the day) of twenty, Linacre was sent to Oxford. At what College or Hall he studied is uncertain, though it is assumed, on trivial grounds that he must have entered at Canterbury Hall. The only fact which is certain is that after four years' residence at the University, in 1484, he was elected a fellow of All Souls' College. It has been thought by Dr Noble

Johnson, the best biographer of Linacre, that this election must have implied relationship to Archbishop Chichele, the founder, and thus also to Selling, assuming that the latter owed his preferment also to family connexions. But the entry in the College books (which though not contemporary is a copy thought to have been made about 1571 of the original record) has no indication of his being of founder's kin. It is simply "Thomas Lynaker, *medicus insignis*." The omission to specify kinship to the founder is regarded by Dr Leighton the present Warden of All Souls (he was himself good enough to inform me) as decisive that no such kinship existed, and the supposition of any family tie between Linacre and Chichele or Selling must therefore be regarded as entirely baseless[1].

The time of Linacre's residence at Oxford was one of much moment in the history of the University, already stirred by the earliest movements of the revival of learning. The first Oxford printing press was already issuing those few volumes, now become so rare, which must have been of startling interest to the world of scholars. The study of the new learning, Greek, had been introduced by Cornelio Vitali, an Italian, said to have been the first teacher of that language in England, and it is stated that Linacre became his pupil. At the same time he doubtless formed the acquaintance of two scholars who shared his devotion to the 'new learning,' William Grocyn and William Latimer, the former of whom survived to form part, with Linacre himself, of the brilliant circle of Oxford scholars, who a few years later excited the admiration of Erasmus.

But Linacre was soon to have the privilege which he must have long coveted, of perfecting his knowledge of Greek at what was then the fountain-head of that learning,

in the schools of Italy. The opportunity came through his old friend and teacher, William of Selling, who was sent by Henry the Seventh as his envoy to the Papal Court. It is not clear that Linacre had any official position in the embassy; he accompanied his patron however, as far as Bologna, but not in his further journey to Rome. At Bologna Linacre is stated by Leland to have been introduced to Angelo Politiano, and to have remained there in order to become a pupil of this great scholar. His stay in Bologna appears to have been short, and we next hear of him at Florence, having perhaps followed thither Politiano, who along with Demetrius Chalcondylas had now been charged with the instruction of the two sons of Lorenzo de Medici, Piero and Giovanni. Linacre seems to have been favoured with the patronage of Lorenzo, who allowed him to share the instructions given to the young princes. It is not easy to understand precisely what was the position Linacre now occupied at the Court of Florence, for though his fellow pupils were boys and he himself a man of twenty-five and already a considerable scholar, he is not spoken of as in any sense their tutor. The connexion however must have been in after years valuable to him, as the dedication of the work now reprinted clearly shews: the pope Leo the Tenth, being the younger of the two Medici princes. It will be evident from the dedication itself that the privilege accorded to Linacre was shared by others, and it was therefore perhaps not so important as it has been regarded. It is enough to know that he studied under such eminent scholars as Politiano and Chalcondylas, and thus laid the foundation of the elegance in Latin scholarship and profundity in Greek learning for which he was afterwards distinguished.

After a year thus spent in Florence, Linacre proceeded to

Rome, where his studies in the Vatican library procured him the acquaintance of another great scholar, Hermolaus Barbarus. It is possible that this acquaintance may have given Linacre's studies a bias in the direction of medicine; for Barbarus, though not a physician, had devoted himself specially to the study of Dioscorides, whose works he translated into Latin, and illustrated with commentaries, more than once reprinted. It is suggested by Dr Noble Johnson that the example and arguments of Hermolaus Barbarus may have given Linacre's mind a bias of a different kind, namely towards a single life; for the Italian scholar, we are told, wrote a treatise in favour of celibacy at the age of eighteen, and never afterwards deviated either in practice or theory from the principles there advocated. Barbarus was also a great Aristotelian scholar, and in this direction also he may have influenced the mind of Linacre; who afterwards undertook and partly carried out a plan which had also been among the projects of the elder scholar, of a complete translation of the works of Aristotle. In other less important matters, the influence of Hermolaus Barbarus seems traceable, and if Linacre took as his model in a learned life any of the great scholars with whom he studied, it was certainly rather Hermolaus than any other.

From Rome Linacre went to Venice, and here made the valuable acquaintance of the great printer, Aldus Manutius Romanus, who was then engaged in bringing out some of the most important editions of the classics, by which he earned the gratitude of scholars. Aldus appears to have treated the English scholar with great kindness, which is acknowledged, as a personal favour, by William Grocyn, in a letter to Aldus, which must have been written shortly after Linacre's return from Italy. After acknowledging the kindness shewn

to his friend Linacre, Grocyn goes on to thank Aldus, in the name of English scholars especially for his editions of the Greek classics, and commends his preference for Aristotle to Plato. The rest of this letter, the style of which is praised by Erasmus, is interesting, especially as the only extant composition, except two trifling epigrams, of this once celebrated scholar, but has no further reference to our subject. Aldus prefixed it to Linacre's translation of Proclus *On the Sphere*, printed by him in the year 1499[2], in order (as he says in his dedication of this work to Albertus Pius, prince of Carpi) to make the Italian philosophers ashamed of their bad Latin, and lead them to rival the Englishmen. In the dedication just named Aldus pays a high compliment to Linacre's scholarship, which may be quoted here, though written later. "Linacre," he says, "has translated this work with elegance and learning.

"Qui utinam et Simplicium in Aristotelis Physica, et in ejusdem meteora Alexandrum quos nunc summâ curâ Latinos facit, ad me dedisset, ut et illos unâ cum Proclo ad te mitterem. Quanquam (ut spero) eosque et alios in Philosophiâ, medicinâque perutiles libros aliquando dabit. ut ex eâdem Britanniâ unde olim barbaræ et indoctæ literæ ad nos profectæ Italiam occuparunt, et adhuc arces tenent, latine et docte loquentes bonas artes accipiamus, ac britannicis adjutoribus fugatâ barbarie, arces nostras recipiamus, ut eâdem hastâ sanetur a quâ illatum est vulnus."

He also implies that an intimate friendship existed between Linacre and the prince of Carpi, on which account the work will be more welcome to his patron.

The Aldine *editio princeps* of Aristotle contains also an interesting allusion to Linacre, which seems to shew that he had something to do with the editing or correcting of that great

work. It may even not be without some significance that a splendid copy of this edition, printed on vellum (and as complete in this state, according to Dibdin, of the highest rarity), once belonged to Linacre, and is now, bearing his autograph, in the library of New College, Oxford. In the dedication prefixed to the second volume of this work, Aldus boasts of the pains he had taken to secure a correct text,

"Ut tum querendis optimis et antiquis libris atque eâdem in re multiplicibus tum conferendis castigandisque exemplaribus quæ dilaceranda impressoribus traderentur, perirentque ut pariens vipera, in manus hominum venirent emendatissima. Id ita sit necne sunt mihi gravissimi testes in totâ fere Italiâ, et præcipue in Venetiis Thomas Anglicus, homo et græce et latine peritissimus præcellensque in doctrinarum omnium disciplinis."

This volume is dated February, 1497, the first volume 1495, dates which are quite reconcilable with the time when Linacre is believed to have been at Venice.

On leaving Venice, Linacre went to Padua and probably made some stay there: since it was here that he graduated as Doctor of Medicine, and here he must have acquired the greatest part of his medical knowledge. Padua was at that time one of the chief seats of medical knowledge in Europe, and became shortly afterwards one of the first schools of anatomy. Its reputation in both departments was long preserved under the enlightened patronage of the Venetian Senate. Many students from Northern Europe naturally flocked thither, and among them a few from England and Scotland. Linacre was not the first eminent English scholar who graduated in medicine at Padua; the once celebrated Phreas [Wells], who left Balliol for Italy, and died at Rome, having preceded him by half a century or more; but he was

followed by a long roll of English and Scottish students the names and escutcheons of some of whom may still be seen in the gallery of the University quadrangle.

Though Linacre is said to have taken the degree of Doctor of Medicine with great distinction, there is no foundation for the assertion that he was ever *Professor* of Medicine in the University. The story rests on an obvious confusion of the titles of Doctor and Professor which were then and long afterwards equivalent and interchangeable in the European Universities.

The tradition of Linacre's successful disputation at Padua is preserved in a dialogue by Richard Pacey (quoted in Johnson's life) where Grammar and Rhetoric are made to dispute as to the respective merits of Theodore Gaza and Thomas Linacre. Grammar first claims Linacre as her own, Rhetoric contends that he was by right her son, and that Grammar was only the occupation of his leisure moments. On one occasion (says Rhetoric) he condescended to dispute with some Grammarian on certain minutiæ connected with the vocative case, but gained a more brilliant victory when he defended his theses for graduation at Padua, "Nam quum in gymnasio Patavino, professionis artis medicæ ei (ut nunc moris est) darentur insignia, publicé non sine summâ laude disputavit, et seniorum medicorum adversaria argumenta accuratissime refellit"[3].

Linacre's route after leaving Padua, may, Dr Johnson tells us, be accurately and precisely traced through Vicenza, Verona, Brescia, Bergamo and Milan; but the authority for this statement is not given. It may however be permissible to delay for a moment at Vicenza, since it is pretty certain that Linacre did pass there, and highly probable that his stay had some influence on his literary life. This city was

the home of a celebrated physician and scholar, Nicolaus Leonicenus, best known as the author of the earliest treatise on Syphilis, the fearful malady at that time beginning to be known; but also celebrated for having translated several works of Galen from the Greek. One of these versions, that of the treatise *De motû musculorum* was afterwards published by Linacre with some of his own. Leonicenus was much older than Linacre (though he survived him) and in after years, as we know from a letter of Croke to Henry VIII., spoke of Linacre as his pupil[4].

The reputation of this now almost forgotten scholar was very high among his contemporaries. Aldus Romanus, in the dedication of the Aristotle already spoken of to Albertus Pius, Prince of Carpi, speaks of Leonicenus as '*philosophorum ætatis nostræ medicorumque facile princeps*'. A correspondence which has been preserved between Leonicenus and Angelus Politianus is full of mutual compliments; and shews that the two scholars regarded themselves as allies in the common warfare against 'barbarism' a foe that had to be expelled from the fields of philosophy and medicine as well as from that of letters[5].

It is certain that the example of such a man could not have been without effect on so apt a pupil as Linacre, and the influence of Vicenza is clearly apparent in some of his later work.

On leaving Italy, Linacre is said to have indulged in an antiquarian caprice which seems little in harmony with what we afterwards hear of his staid character, though in his hot youth and under the influence of the classical sentiment it may have been possible, and even natural. The story is that on bidding farewell to Italy at some mountain pass he indulged his fancy in building a cairn of stones, which he crowned with

flowers, and dedicated to Italy, as *sancta mater studiorum.* All that is known about this transaction comes from two Latin poems, by Janus Vitalis and by Joannes Latomus, one of which it may be sufficient to quote.

JANUS VITALES

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

Dum Linacrus adit Morinos, patriosque Britannos,
Artibus egregiis dives ab Italiâ,
Ingentem molem saxorum in rupibus altis,
Congerit ad fauces ante Gebenna tuas,
Floribus hinc, viridique struem dum fronde coronat,
Et sacer Assyrias pascitur ignis opes:
"Hoc tibi" ait "mater studiorum, ô sancta meorum
Templum Linacrus dedicat, Italia;
Tu modò cui doctâ assurgunt cum Pallade Athenæ
Hoc de me pretium sedulitatis habe."

The second poem is by Joannes Latomus, and entitled *Arnidis querela in Thomam Linacrum Anglum Italiâ discessurum.* It represents the nymph of the Arno expostulating with Linacre while engaged in erecting his altar, on his fixed resolution to return home. It is highly laudatory, but too long for quotation[6].

In both copies of verses the name *Gebenna* occurs in connexion with this incident, and as this usually means, in classical Latin, the mountain district called the Cevennes, Dr Johnson concludes that Linacre before pursuing his journey to Paris stayed in this district. It does not seem necessary to suppose that he took so circuitous a route, or visited a

part of the country which must at that time have been wild and little traversed, and where a scholar, uninfluenced by modern love of the picturesque can have found nothing to attract him. But *Civitas Gebennensis* is the name given, almost universally, by the printers of Linacre's time, to the city of Geneva, and Stephanus:—*Dictionarium nominum propriorum* gives an interpretation apparently identical. We can well believe that, in crossing the pass of the great St Bernard on his way down to Geneva, Linacre would not bid farewell to the southern side of the Alps without some expression of emotion. But too much importance must not be attached to a story which probably rested only on some trifling incident of travel in crossing the Alps, related by Linacre himself in writing to his Italian friends.

The name *Morinos* in the verses quoted above sufficiently indicates that Linacre returned home, or was expected to return by way of Calais. He must doubtless have passed through Paris, but we have no record of any acquaintanceship there, though certainly at a later time Linacre had literary correspondents and friends in that city.

On his return to England Linacre seems to have resumed his residence in All Souls' College. His position in the University must have been one of considerable eminence, since a knowledge of Greek was still confined to a few scholars, and great respect was paid to those who had acquired this new accomplishment in Italy. There were about this time or a little later but four such scholars in Oxford. Grocyn and Latimer were a little older than Linacre. Colet was younger, or, at least, visited Italy later, and the date of his stay in Florence gave his studies a somewhat different complexion from what we see in Linacre. It has been well pointed out by Mr Seebohm, in his work on the Oxford Reformers[7], that

Colet was at Florence during the agitation and enthusiasm aroused by the preaching of Savonarola, and doubtless derived from him that new spirit in theology which his after life displayed, and which has caused him to be reckoned among the precursors of the reformation. Grocyn and Linacre shew nothing of this. They knew Florence when the literary *renaissance* was at its height, and when the spirit of the learned world was more pagan than Christian. We shall notice afterwards what bearing this had upon Linacre's literary and theological position.

The dissertation which the newly-returned scholar read for his degree in medicine is said to have attracted attention, but he does not seem to have taught publicly;—at least Grocyn and Latimer are the only names we hear of as public lecturers on Greek. It was, however, Linacre's good fortune, at this time, to meet with a pupil whose subsequent eminence was enough to make his teacher distinguished, with whom he formed the most important literary friendship of his life, and who has left us the brightest and most life-like pictures of Linacre himself. This pupil was Erasmus, whose long-cherished plans of going to Italy to learn Greek were, as is well known, deferred, in order that he might visit England with the same object. The story of Erasmus' stay in Oxford has often been told, though never before so fully and clearly as in Mr Seebohm's volume already referred to. It is very likely that he may have derived from Colet some of the ideas which afterwards influenced his literary and theological activity. To Linacre he owed, undoubtedly, the foundation of his Greek scholarship, and his respect for the ability and character of his teacher are shewn in many well-known passages from his letters. In one of the best known he writes as follows: "In Colet I hear Plato himself. Who does not admire the perfect

compass of science in Grocyn? What can be more acute, more profound, or more refined than the judgment of Linacre?" There are many similar passages, and, though eulogy was the fashion of the age, we feel at once that, at least in speaking of Linacre, Erasmus meant what he said. The same impression must be derived, I think, from an amusing passage in the "Encomium Moriæ," though some of Linacre's biographers seem to have omitted it as if derogatory to his reputation. It is, however, written in a strain of good-natured banter, which shews that there was a foundation of good feeling and mutual respect between the two scholars.

"Novi quendam πλυτεχνότατον Græcum, Latinum, Mathematicum, philosophum medicum καὶ ταῦτα βασιλικὸν jam sexagenarium qui cæteris rebus omissis annis plus viginti se torquet et discruciat in Grammaticâ, prorsus felicem se fore ratus si tamdiu licet vivere, donec certo statuat, quomodo distinguendæ sint octo partes orationis, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit. Proinde quasi res sit bello quoque vindicanda, si quis conjunctionem faciat dictionem ad adverbiorum jus pertinentem[8]."

There is no record of Linacre's practice in his profession at Oxford. A new direction was given to his life by the call which he received about the year 1501 to come to court, and direct the studies of the young Prince Arthur. This mark of court favour appears to have been in some way connected with the visit of Prince Arthur to the University where he resided in Magdalen College. The appointment lasted till the prince's death in 1503, but the only record of it which remains is the Latin translation of the treatise of Proclus *On the Sphere*, dedicated to Prince Arthur, which has been already referred to. This was Linacre's earliest published work. After the prince's death Linacre appears to have stayed in

London, and probably to have practised medicine, but there is no satisfactory evidence as to this period of his life.

The accession of Henry VIII. must have raised the hopes of Linacre, as it did those of all the scholars and enlightened men in England at that time. The young king, known to be learned himself and a favourer of learning, was expected to give a powerful stimulus to the progress of the new studies. Erasmus was urged by his friends to return to England to share the prosperity and splendour of the new reign. A new epoch of enlightenment was to commence, and a final blow was to be given to all those evils and abuses which the scholars summed up in the word barbarism. It is well known that these hopes were not at all, or very imperfectly, realized, but Linacre himself had no reason for disappointment. He was made the royal physician, a post, in those days, of great influence and importance in other than professional matters, as is shewn by a curious letter addressed to Linacre by the University of Oxford. From this, as from other events, it is clear that Linacre did not, while at court, forget his old mistress, learning, but used his influence as far as possible for her advancement. He is described by a contemporary and friend George Lilly, as conspicuous among the chief persons of the court in a purple robe and a hood of black silk[9]. Among his other patients are mentioned the great prelates Wolsey, Warham, and Fox.

After some years of professional activity, and when he was about fifty years of age, Linacre appears to have taken holy orders; or possibly at this time merely proceeded to priest's orders, having been previously deacon. The simplest explanation of this step is that which is given by himself in the dedication of his translation of *Galen de Naturalibus Facultatibus* to Archbishop Warham, namely, that he

hoped to get more leisure for literary work. It is supposed that he prepared himself for the sacred office by entering, in mature life, upon the study of theology, and a curious story is told in connexion with his first reading of the New Testament, which, as it has been strangely misunderstood, may be worth giving in detail. The story rests solely on the authority of Sir John Cheke, Professor of Greek at Cambridge, in his letters on the pronunciation of Greek, addressed to Bishop Gardiner, at that time Chancellor of the University. Cheke seems to have been anxious to conciliate the Bishop, and at the same time, for some reason or other, to depreciate Linacre. He speaks of him as a learned person and a good physician, but one who should not venture out of his own province, and, he says, in power of rhetoric and popular expression far inferior to the episcopal correspondent to whom Cheke's letters were addressed[10].

He then tells the following story. Linacre when advanced in life, his health broken by study and disease, and near his end, took the New Testament in his hand for the first time, (although he was a priest,) and read the Gospel of St Matthew to the end of the 7th Chapter (that is to the end of the Sermon on the Mount). Having read it, he threw the volume away with all the strength he could muster, swearing "either this is not the Gospel or we are not Christians." It is probable that the striking contrast between the teaching of the Sermon on the Mount and the practice of the Christian World has inspired many readers with the same feeling, and it will continue to have the same effect on many more, though they may not happen to give vent to their surprise with the same petulance. Cheke seems to argue that it shewed some scepticism in Linacre or want of respect for the Scriptures. Selden has misunderstood the story still more strangely, imagining

that Linacre referred only or chiefly to the prohibition of swearing. But looked at without prejudice Linacre's exclamation seems natural enough. It is well known that the Scholars of the *renaissance*, before the time of Erasmus at least, were very little acquainted with the Scriptures in the original text, or even in the Latin Vulgate Version, which is said to have been avoided on account of its non-classical idioms. Now Linacre was a scholar and not a theologian. A theologian by profession either passes lightly over discrepancies such as these or else has already found such an explanation of them as is possible. But the spirit of scholarship and criticism is to take words in their true meaning and to view ideas by uncoloured light. Linacre's remark needs no other explanation than that he read the passage with the unbiassed judgment of a scholar.

Although it is clear that Linacre entered the Church under the patronage of Archbishop Warham he is said to have been ordained priest by the Bishop of London on Decr 22nd 1520. The date of his entrance into deacon's orders is unknown. It has been conjectured that he received from Pope Leo the Tenth, his old schoolfellow, a dispensation from the necessity of passing through the inferior clerical degrees, and that this may have been the kindness for which he expresses his gratitude in the dedication of the present volume. Be this as it may, he received from Warham in 1509 his first preferment to the Rectory of Merstham in Kent, which he resigned in a little more than a month from his collation. In the same year he received the Prebend of Easton in Gardano in the Cathedral of Wells, and in the same year the living of Hawkhurst, in Kent, which he held till the year 1524. Further marks of favour were bestowed upon him in 1517, when he was made Canon and Prebendary of Westminster, and in 1518 when he

acquired the Prebend of South Newbold in the Cathedral of York. He resigned the latter preferment on receiving the important appointment of Precentor in the same York Cathedral, but resigned this also in the same year. Two other benefices are recorded as having been bestowed upon him, the Rectory of Holworthy in Devonshire by the King, in 1518, and in 1520 the Rectory of Wigan, in Lancashire, on the title of which he received priest's orders, Dec. 22, 1520, and which he held till his death[11].

There is no evidence that Linacre resided at any one of the benefices or Cathedral appointments which he received. In fact it is most probable, though not absolutely certain, that he continued to live in his London house. His biographers then have been somewhat puzzled to account for his accepting so many preferments and resigning most of them so soon. But it is probable that a physician and scholar did not hold more rigid notions respecting the evils of pluralism than his more strictly clerical contemporaries and that he saw no harm in holding a benefice of which he could not discharge the duty or only did so by deputy. The speedy resignation of a benefice is no evidence that the preferment was unprofitable. It is probable that in accordance with the common custom he resigned only in favour of a consideration paid by an aspirant who desired to be presented to the office, and was willing to pay the holder to vacate it. Such a practice has lasted in regard to secular offices almost to our own time[12]. Linacre must be judged not by the system which, whatever its faults, gave him leisure for literary work and plans of public usefulness, but by the manner in which he employed the wealth which these benefices placed at his disposal. It must have been from this source that he obtained funds for his munificent endowments.

The firstfruits of his renewed literary activity did not appear till the year 1517, eighteen years after his first work, when he published his translation into Latin of the six Books of Galen, *De Sanitate Tuendâ*. This version was printed in a fine folio by Rubeus, of Paris, and dedicated to Henry VIII. The dedication of this work shews the reverence in which the writings of Galen were held, a point of which we shall have to speak again. It is also interesting since it tells us that many scholars of Italy, France, and Germany, but especially the two great lights of the age, Erasmus and Budæus, had repeatedly urged him to publish this work. The Preface addressed to the reader contains a great many Greek words, which may perhaps be the reason why the work was not printed in England, where no Greek type probably existed at this time, as will be seen from Siberch's introduction to the work now reprinted. A vellum copy of this book presented to Cardinal Wolsey is still preserved in the British Museum with the original letter which accompanied it. Another copy presented to Bishop Fox is now in the library of the College of Physicians, and has a dedicatory letter written at the beginning, but I cannot think it to be Linacre's own handwriting.

Two years later appeared the translation of Galen's *Methodus Medendi*, in bulk one of the greatest of his works, and in substance one of the most obscure. It is not now easy to understand the admiration and gratitude with which scholars received his translation. The work itself was known by name only to most, and perhaps on that account was the more respected. The judgment of Dr Johnson, Linacre's biographer, is as follows:—" Not less formidable in its length than incomprehensible in many of the theories contained in it. The sentence pronounced by the Mufti on the verses of the

Turkish poet Missi, whose meaning he declared to be intelligible to none save to God and to him by whom they were composed, may with equal truth be applied to the doctrine which this book inculcates." This translation also was dedicated to Henry 8th and it is curious that Linacre speaks of it as the third work published under the protection of the Royal name, though no other is known than that already mentioned, unless the allusion be to the dedication of his translation of Proclus to the King's elder brother, Prince Arthur. It is further introduced by some commendatory verses from the pen of Janus Lascaris. It was beautifully printed in folio by Desiderius Maheu, at Paris, in 1519. A presentation copy sent to Cardinal Wolsey with the complimentary letter which accompanied it is still preserved in the British Museum. Both the above-mentioned versions have been frequently reprinted at Paris and elsewhere, and, with a few alterations, have been accepted as the standard translations of those works of Galen.

The next work published by Linacre was the translation now reproduced of which we need not speak further at this point. The dedication to Pope Leo the Tenth is, as will be seen, inspired by a recollection of the writer's early friendship with the great Pontiff, when they were fellow-pupils of Politian and Chalcondylas. One passage in this letter is still obscure, that in which he refers to some recent and striking proof of the Pontiff's munificence, shared in common with others, who had been also his schoolfellows at Florence. It has been suggested that this act of kindness may have been some dispensation which facilitated Linacre's entrance into Holy Orders. If there were any such dispensation, it is more likely that it was one enabling him to hold a benefice, while still a deacon, or perhaps even a layman, since we find that Linacre's first clerical preferment was given him in the year of Henry the

Eighth's accession, which must also have been that of Linacre's appointment as Court Physician, and it seems highly improbable that his ordination should have taken place almost simultaneously with this appointment. But there is no proof that any dispensation whatever was referred to, and it is quite possible that the Pope's generosity may have been shewn in some other way, such as by some valuable present, since this might have been, what a dispensation could not have been, bestowed alike on his other old schoolfellows.

Two other translations from Galen, were published by Linacre during his lifetime, one the treatise *De Naturalibus Facultatibus* in the year 1523 by Pynson, in London, and a short tract *De Pulsuum Usû*, either in the same year or in the next, which was the last year of Linacre's life. Two other translations, *De Symptomatum Differentiis* and *De Symptomatum Causis*, were printed by Pynson after the writer's death.

Two grammatical works must also be mentioned as occupying some part of Linacre's later years; the *Rudimenta Grammatices* was composed for the use of the Princess Mary, and is in English, though its title is Latin. It was afterwards translated into Latin by George Buchanan, and in this form published at Paris.

A more elaborate work entitled *De Emendatâ structurâ* was not printed until the year 1524, but from the history of its composition must have been written about 14 years earlier. Linacre's old friend Dean Colet, the founder of St Paul's School, desiring to have for the use of his school a better grammar than any which already existed, appears to have asked Linacre to compose a suitable work. The treatise of which we are now speaking resulted, but when produced it was thought to be, in bulk and difficulty, quite beyond the comprehension of young pupils. Colet accordingly thought himself obliged to decline it, and substituted a much shorter

compendium written by himself, or William Lily, or by both jointly, which was afterwards revised by Erasmus and reprinted by Cardinal Wolsey for the use of Ipswich School. This was the foundation of the well-known Lily's Grammar. Linacre appears to have been annoyed at the rejection of his Grammar, and a breach was thus made in his friendship with Colet, which never appears to have been healed. Erasmus vainly endeavoured to bring about a reconciliation. This was the best known work published by Linacre in the domain of scholarship; several editions were printed by Estienne at Paris, and many others in other European cities. To some is prefixed a laudatory preface by Melanchthon. It is not quite clear whether it was published before or immediately after the author's death.

The works now mentioned were, in combination with medical practice, the occupation of the last 14 years of Linacre's life. It is impossible to say exactly at what time he gave up the active practice of his profession. The only passage which might be supposed to throw any light on the subject, is one in the dedication of the translation of *De Naturalibus Facultatibus* to Archbishop Warham, where he speaks gratefully of the leisure afforded by the assumption of the priestly office conferred on him by Warham[13]. But as the only certain instance of his receiving a benefice from the Archbishop, was that of the rectory of Merstham, in 1509, the year in which Linacre entered upon his duties as Court Physician, it seems that some later preferment or else ordination, must be referred to. It is possible therefore, that he may have only gradually given up practice.

But Linacre rendered a service to medicine far more important than any of his writings, by the foundation of the College of Physicians and it is for this that he has been and

will continue to be held in grateful remembrance. In order to understand the importance and utility of Linacre's conception we must remember that up to this time medicine could not be said to have existed as a distinct profession in England. The two classes of physicians and surgeons were very widely separated. The former were chiefly ecclesiastics and so far as any authorization was necessary to allow them to practice they received their authority from the Bishops or Archbishops. A statute passed in the 3rd year of Henry VIII. (3 Henry VIII. Cap. II.) exhibits a first attempt to remedy this deficiency. It is there recited that "forasmuch as the science and cunning of physic and chirurgy to the perfect knowledge whereof be requisite both great learning and ready experience is daily in this realm exercised by great multitudes of ignorant persons of whom the greater part have no manner of insight in the same nor in any other kind of learning; some also can know no letters on the book, so far that common artificers as smiths, weavers, and women boldly and customarily take upon them great cures of things of great difficulty in the which they partly use sorcery and witchcraft, and partly apply such medicines unto the disease as be very noyous and are not meet therefor, to the high displeasure of God, great infamy to the faculty, and the grievous hurt, damage, and destruction of many of the King's liege people, most especially of them that cannot discern the uncunning from the cunning." It is then provided that no one should practise as a physician or surgeon within the City of London or seven miles from the same except he be examined and proved by the Bishop of London or by the Dean of Paul's with the aid of doctors of Physic and experts in surgery. In other parts of the country the duty of proving medical practitioners was assigned to the Bishop of the Diocese.

We do not know whether Linacre's influence was in any way concerned in getting this Statute passed. A few years afterwards, in the year 1518, Royal letters patent were granted for the carrying out of the scheme in which Linacre was concerned and which was in all probability framed by him. The letters were addressed to John Chambre, Thomas Linacre, and Fernandus de Victoria, together with three other physicians also named, and all men of the same faculty in London. These were to be incorporated as one perpetual commonalty or College, to have the power of electing a President, the use of a common seal, the liberty of holding lands in fee and of purchasing lands whose annual value did not exceed £12. They were permitted to make statutes for regulating the practice of physic in London and for seven miles round, and received the important privilege of punishing offenders by fine or imprisonment.

These letters were dated 23rd September in the 10th year of Henry VIII. Four years after the privileges thereby granted were confirmed and extended by a Statute (14 & 15 Henry VIII. Cap. 5). By this Statute the privileges of the College were extended over the whole of England, no person being allowed to practise physic without having been examined and licensed by the President of the College and three of the elect. The reason given for this extension of privilege was the difficulty of finding in each diocese men able to sufficiently examine those who were to be admitted physicians. The graduates of Oxford or Cambridge who had accomplished all their exercises in due form without any grace were alone allowed to practise without a licence. The privileges of the College were confirmed and enlarged by several subsequent Statutes and Letters Patent in the reign of King James the First, in the Protectorate of Cromwell, and at other times.

Among other powers conferred by James the First was that of examining into the purity and goodness of all apothecaries' wares kept in the houses of apothecaries and druggists in London. This right was exercised up till the beginning of this century and a similar inspection or visitation of drugs is still performed by Government Assessors in Germany.

Comparing the College of Physicians with the bodies which exercised the same rights in other countries in the sixteenth century we see that the chief justification for its existence was the fact that no University or Faculty of Medicine existed in London. In Paris, for instance, and in other University cities very similar privileges were given to the Faculty, that is to say, to the Doctors of Medicine of the University. It would have been a serious curtailment of University privileges to have founded in those cities any body like the College of Physicians. Linacre, who was so well acquainted with the learned bodies of Italy and France, must doubtless have felt the want in London of a learned body with the name and dignity of the University. His College was doubtless intended to take the place of the University so far as medicine was concerned. There is, however, no hint of any provision for teaching.

Beside the ostensible object of preventing the practice of medicine by ignorant persons, the foundation of the College effected another equally important reform which may possibly have been foreseen and intended by its founders, although the intention was not avowed. This was nothing else than the liberation of medicine and the medical profession from the control of the Church. The Bishops, it is said, notwithstanding the formal abolition of their privileges, continued to license physicians for 180 years after the foundation of the College, but never since has any ecclesiastical authority con-

trolled the status or the practice of the medical profession in England. This liberty could hardly have been so complete had medicine been as completely as in other countries a department of University teaching. Linacre's foundation must have the credit of preserving medicine both from the immediate domination of clerics and from future subjection to the leaden rule of orthodoxy, which swayed for several centuries the English Universities. The conditions of the new College and the mode of admission into it were clearly designed, and were calculated to give a very definite stamp to the English physician. He was to be in the first place a man of learning, and in this respect the standard of the College was certainly higher than that of the Universities, as is clear from the history of certain controversies that arose between these authorities. Considering too that it was scarcely possible to obtain in this country the particular kind of learning required, a strong inducement was held out to physicians to study at the Universities of the Continent, especially in Italy. Hence physicians were not only learned but very often travelled persons; and the names of foreigners are found rather frequently in the early rolls of the College. Moreover as the number of physicians practising in London was not large, and the difficulties of obtaining a licence were so considerable, a physician had no doubt a social position very much above that of the surgeon, and perhaps relatively higher than at the present day. It must be admitted also that the standing of an English physician has been made more definite and further removed from any association with trade than in any other European country. We see then pretty clearly what was the ideal that Linacre had framed;—a grave and learned person, well read in Galen, respecting, but not bowing down to, the prestige of the Universities, claiming for his own science a dignity apart

from, but not conflicting with, that of theology, looking upon surgeons and apothecaries with charity, but not without a sense of his own superiority.

Such was to be the English Physician, and Linacre succeeded, if such was his object, in moulding a definite type of character which lasted for two centuries at least. But the physician of Linacre's school is no more;—his epitaph was written nearly a hundred years ago by no less a person than Samuel Johnson. The great lexicographer was asked upon his death-bed for what physician he had sent. "I have sent," he said, "for Heberden, *ultimum Romanorum*, the last of our learned physicians."

The further history of the College of Physicians need not be written here; but something must be said of two other foundations also due to the public spirit and far-seeing benevolence of Linacre. These were his readerships at Oxford and Cambridge. In order to provide for the public teaching of medicine in the University and more especially for the reading of the works of Hippocrates and Galen, Linacre shortly before his death transferred to trustees considerable landed estates producing about £30 a year, which it was no doubt intended should be conveyed directly to the Universities for the foundation of Readerships. But the manner in which his purpose was carried out was unsatisfactory, and the subsequent history of the foundations is a melancholy chapter in University annals. The four trustees were Sir Thomas More, Tunstall, Bishop of London, Stokesley, himself afterwards a bishop and a certain Sheriff, a lawyer. For reasons which it is difficult to understand, unless simply negligence and procrastination were responsible, nothing was done with these funds till the reign of Edward VI., when Tunstall, the surviving trustee, transferred

part of the estate to Merton College, Oxford, for the foundation of two Readers, and another part to St John's College, Cambridge, for the establishment of a Readership there. It is quite clear that Linacre intended these to be University and not college foundations. His intention is sufficiently established by a letter addressed to him by the University of Oxford which has been published by Dr Johnson. The University acknowledges "that peculiar affection towards our commonwealth by which you have rendered yourself specially eminent," and speaks of the splendid lectures "which you have appointed to be read here at your expense as wisely devoted to the study of medicine." This might seem to refer to a foundation already established, but for the concluding words of the letter, "Lastly, we earnestly and again and again implore you not to abandon the resolution you have undertaken, and that your intentions may never be so many and varied as to divert or overcrowd this project. Let us certainly hope that the restoration of these, as well as all other studies to their pristine dignity may be effected during your life, and if aught in our power can promote this most excellent design, believe us prepared to second your wishes. Farewell, and may you long enjoy life, chief patron of learning!" According to Anthony Wood, Linacre's foundation was settled in Merton College instead of in the University, on account of the great decay of the University in the reign of Edward VI., and through the persuasion of Dr Reynolds, warden of Merton College. This College was moreover for some reason specially frequented by the students of medicine. The appointment of readers, originally the duty of the trustees, was now transferred to the College. Members of the College had a preference for the appointment; though if none were found properly qualified, a member of another

College or Hall might be appointed. The appointment was for three years only. With our present experience of University history, it is easy to see that no system could have been better calculated to reduce Linacre's great foundation to uselessness and obscurity.

The names of a few of the earlier readers are given by Wood; that of one only, Dr Robert Barnes, emerges from total obscurity. The Readerships soon became sinecures, and their stipends were regarded as nothing more than an agreeable addition to the incomes of two of the Fellows. Among the many similar instances of the misapplication of endowments we shall not easily find a grosser abuse. Twenty years ago, as is well known, the Oxford Commissioners revived the name of the Founder in the present flourishing Linacre Professorship of Anatomy so ably filled, so important in the history of science in Oxford, and provided for its endowment by Merton College, as an equivalent for the income which the College still derives from Linacre's estates.

At Cambridge the history of the corresponding Readership was even more unfortunate. The appointment was given to St John's College, and though it was at first provided that the lectures of Linacre's Reader should be delivered in the Schools of the University, the office soon came to be regarded as nothing more than a college sinecure. Moreover, through bad management of the funds, or chiefly, I believe, through an imprudent exchange of the estate originally settled by Linacre for one which has turned out to be of less value, the income originally intended for the Readership seems to have been lost. But for the sake of other than Cambridge men it ought to be here stated that the present Linacre Reader of Pathology fills with credit a chair most inadequately endowed, and has revived in Cam-

bridge the public teachings of a study perfectly congruous with, though different from that which was intended by the founder. It is impossible to doubt that Linacre looked forward to founding what should essentially be a school of medicine in each University. And it is a strange instance of the irony of fate, that Cambridge at the present day comes far nearer to carrying out the plans of the great scholar than his own University of Oxford, to which he always shewed the loyalty of an affectionate son, and on which he conferred the largest share of his munificent bounty.

In the year 1524 it became evident to Linacre that his health was breaking, and in June of that year he executed his will. He appears to have suffered much from the painful disease, stone in the bladder, which finally carried him off on the 20th October, 1524, at the age, as is supposed, of sixty-four. His death was a great loss to the cause of learning in England, and many passages in the letters of contemporary scholars will shew that it was not less felt in all learned circles throughout Europe. He was buried in the Old Cathedral of St Paul, but for more than thirty years no memorial appears to have marked his grave. This strange neglect was only supplied in the year 1557 by the great physician John Caius, a name memorable in Cambridge annals, who if not personally a pupil of Linacre was in the most complete sense the inheritor of his spirit, and the most perfect type of a physician, such as the founder of our College wished to see. The Latin epitaph, written no doubt by Caius himself, perished in the great fire of London, but has been preserved by Dugdale. After an enumeration of the learned works and public services of Linacre it sketches in a few words a fine character, "Fraudes dolosque mire perosus; fidus amicis; omnibus ordinibus juxta carus."

It will hardly be necessary to supplement the terse eulogium pronounced by Caius, by any attempt to sum up Linacre's moral excellences. But it may be worth while to form some estimate of the talents and accomplishments which gave him so high a reputation among his contemporaries. No original writing of Linacre's has been preserved, except his grammatical works and a few dedications and letters, on the strength of which it would be absurd to hazard any generalization as to his intellectual power. His reputation rested and still rests upon his translations; together with the undefined, but unmistakably strong impression which he produced upon his friends and literary contemporaries. From them we should gather that it was to the multifariousness of Linacre's attainments as well as his excellence in each, that he owed his renown. To his literary faculty there are many testimonies. His Latin writing was thought to be so good that according to the friendly eulogium of Erasmus, the works of Galen as interpreted by Linacre, spoke better Latin than they had before spoken Greek. Other opinions not less laudatory were expressed both by Erasmus himself in other places and by other scholars not less sensitive in the matter of style. Linacre was not, however, a slavish imitator of any master. Erasmus among others has preserved the tradition of his slight regard for Cicero. He would rather have been thought to write like Quinctilian. The only complaint however which Erasmus makes against his friend is for his excessive elaboration in polishing and correcting his writings, from which it resulted that much of his work was reserved as not sufficiently perfect to be published: and in many cases ultimately lost[14]. It is disappointing to hear that Linacre had translated Aristotle in such a way that Erasmus says '*sic Latine legitur Aristoteles ut, licet Atticus, vix in suo*

sermone parem habeat gratiam': and of his other versions '*sunt illi permulta in scriniis, magno usui futura studiosis.*'

Beside the excellence of his style, Linacre was famed for his critical judgment, '*vir non exacti tantum sed severi judicii*', says Erasmus, while in Grammar and Rhetoric, as shewn in the curious little fable of Richard Pacey formerly quoted, he was regarded as no less a master. Moreover he was what was called in those days an eminent 'philosopher,' that is, profoundly read in the works of the ancient naturalists and philosophers, such as Aristotle, Plato and Pliny.

It is not easy to form any distinct notion of Linacre's skill in his own profession. Little more was expected of a physician in those days than to apply with proper care the maxims of the books. We do not even know whether in his practice Linacre made more use of the ancient medical classics whom he was endeavouring to rescue from neglect than of the 'Neoterics' who were the ruling spirits of the day, and whose doctrines were derived from the Arab physicians or from European schools sprung out of the Arab learning. Some have taken for granted that a man so great in book learning could not be good in practice. But the few notices which remain give no countenance to this assumption. Erasmus commemorates in two or three places his friend's medical skill. In one he deplores Linacre's absence, and laments (with curious modernism) that his servant had left the physician's last prescription at the druggist's, and begs for another copy. In one instance a record of Linacre's treatment of Erasmus's complaint remains, and appears to have been as sensible and practical, as if the physician had known not a word of Greek, and had passed his life as a country apothecary. He is also recorded to have advised his friend William Lily not to consent to an operation for the removal of a tumour of the

hip; but the operation undertaken against Linacre's advice, unfortunately proved fatal.

It was not Linacre's fortune to contribute anything to the science of medicine, or to any of its collateral sciences. His age was not one of research as now understood. The first original work on medicine produced in England was done by his successor Caius, whose treatise on the sweating sickness published twenty years after Linacre's death is still esteemed. This and other great epidemics must have passed before the eyes of Linacre, but no record remains to shew us in what light he regarded them. Nor is there any evidence that he appreciated the importance of the revival of Anatomy and Botany; sciences on which the subsequent development of medicine in Europe has so largely been based. Though evidently eagerly desirous to assist in the renovation of medical science, he looked to other means to accomplish this end. What these means were it may be worth while to state somewhat more in detail.

The aim which Linacre and other scholars set before them in translating or publishing the works of Galen can only be understood by a consideration of the state of medical learning and scholarship at the time. The student of medicine in those days, like the student of theology or philosophy, had to derive his knowledge almost entirely from books. There was indeed one school of practical anatomy in Italy, that founded by Mundinus at Bologna in the 14th century, and continued in Linacre's time by Berengarius Carpus, who is said to have dissected one hundred bodies with his own hand, but in other parts of Europe only a literary knowledge of anatomy was possible. There was no such thing as hospital instruction, and what would be called in modern times Materia Medica was represented only by the empirical knowledge of humble

collectors of simples, and by the works of scholars learned only in books who gave descriptions borrowed at second or third hand from the Arabian physicians, or at a still greater distance from Aristotle. Medical learning, thus understood, received like all other learning the stimulus of two great movements, the revival of Greek literature, with the consequent higher estimation of the classical Latin writers, on the one hand, and on the other hand the readier diffusion of books through the invention of printing. How the classical revival affected letters in general, theology and philosophy, is well known. Everywhere men became aware more or less distinctly that there was a new world of knowledge within their reach, but concealed from them by a mass of commentary and compilation, barbarous in language, and corrupt in substance, though professedly founded on the works of those great authors who were little more than names to the mediæval scholars. Gradually the great figures of antiquity became more distinct, as the followers of the new learning tore off the barbarous wrappings which had so long hidden or distorted them. It was in this spirit that the scholars set to work in their great task of restoring antiquity. There were doubtless many other aims, and some of them higher, which animated the more ardent spirits of the Renaissance, but of these we cannot pretend to speak. What alone concerns us here is their resolute endeavour to get at the real Aristotle, Plato or Homer, instead of the reflections and shadows of them which had long been reverenced. It was this spirit which made the printing of the first edition of Homer by Chalcondylas and Demetrius Cretensis in 1488, seem to them, as it has indeed seemed to later generations, an epoch in literature. It was this which in the next generation led Erasmus to devote years of labour to bringing out the Novum

Testamentum, and it was in this spirit too, that Linacre the pupil of Chalcondylas and the teacher of Erasmus, standing between the literary and the religious revival, conceived the two great projects of his life, the publication of Aristotle and Galen in a form accessible to the whole learned world. The first scheme indeed he scarcely commenced, of the latter he did but little, though as he says "nihil magis in votis erat."

To discover the genuine text of an ancient author and make it known may seem to us a useful task, though not among the greatest, but to the scholars of the Renaissance it was a matter of supreme importance. Linacre and his fellow workers doubtless expected that medicine would profit as much by the rediscovery of the Greek medical writings as letters and philosophy had gained from the masterpieces of Greek poetry and speculation; and it was with such hopes that they undertook to revive and make known the works of Galen. Galen, like Aristotle, had been very imperfectly known, even to those who most implicitly acknowledged his authority. With regard to Aristotle Sir Alexander Grant has pointed out that thousands of scholars who considered themselves staunch Aristotelians, knew not a word of the master beyond the two first treatises in the Organon; and in the same way, many who reverenced Galen as the source of all medical knowledge, knew him only through imperfect Latin versions, the compilations of mediæval scholars, or of the Arabians, whose works were chiefly based on Galen, and who had in this case as in that of Aristotle the credit of making a Greek author in large measure known to the modern world.

The works of Avicenna, Mesua and others were the chief medical text-books in Europe before, and even for a long time after, the revival of learning. The Jewish teachers, who

had founded schools of surgery in many European cities, (among others in Oxford, before the rise of the University) were versed in Arabian learning, and thus it came to pass that medicine presented itself to the mediæval world in an Arabian dress. From these sources and from the teachers of the school of Salerno, were compiled the manuals of the "Arabistæ" or "Neoterici," which under such names as Articella, Practica, Lilium Medicinæ, Rosa Anglica were the daily guides of the medical practitioner.

When the Arabian writers fell into disrepute, partly through being condemned as heretical, and partly as being barbarous in style, it was regarded, if one may say so, as a sort of indignity that Medical Science should still be so much beholden to the infidel sages. Those physicians who were also scholars felt this to be a reproach which must be wiped out. This feeling, fantastic as it may seem, was apparently wide-spread through the little world of scholars, and has been expressed by one of them in a manner so strange that I cannot forbear to quote it both for the sake of the grain of truth which it contains, and for its unconscious reflection of the fantastic ideas of the age.

The author Symphorien Champier was a physician of Lyons, a voluminous writer as well as a liberal and wealthy patron of letters. The extract is from a short tract *Symphonia Galeni ad Hippocratem, Cornelii Celsi ad Avicennam, una cum sectis antiquorum medicorum ac recentium*, forming the introduction to a little work on Clysters, *Clysteriorum campi contra Arabum opinionem pro Galeni sententiâ*, etc., which is known in literature as the original of the "Treatise on Clysters, by S. C.", placed by Rabelais in the catalogue of books forming the library of St Victor.

After lamenting that for so many centuries pure literature,

that is Greek and Roman, should have been neglected, and instead the mean ditties (*neniæ*) of certain pretenders should have been cultivated. *Indignum facinus*, says Champier, (*ita me deus amet*) *nullis bobus, nullisque victimis expiandum.*

Next, passing to the subjects of philosophy and medicine, he represents a war as arising between the Arabians and the Classics, which might have ended disastrously for the latter, but for the interposition of divine providence.

"Jam eo insolentiæ ac temeritatis devenerant Arabi principes, ut nobis medicam artem funditus auferre audacissime conarentur; quandoquidem castra solventes in Græcos ac Latinos omnem belli impetum convertebant, multaque millia processerant, cum deus Opt. Max. (cujus est hominum repente et consilia et animos immutare) ut auguror sanctissimi Lucæ precibus et orationibus flexus, auxiliarios milites demisit, qui obsidione miseros, Hippocratem, Galenum, Dioscoridem, Paulum Aeginetam et nostrum Celsum Cornelium, jam deditionem cogitantes eriperent et liberarent; idque quantâ sit confectum diligentiâ, in confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strennue [sic] adfuit Vicentinorum dux [Nicolaus Leonicenus], præterea ex Galliâ Copus, ex Angliâ Linacrus, bone deus quo studio, quâ alacritate. Porro Dioscoridi Gallorum virtus et ferocia, Venetorum prudentia, Florentinorum divitiæ opem tulerunt."

This passage only puts in an extravagant form the same ideas about the value of ancient learning in relation to medicine which we have already quoted from the letters of Leonicenus, and of Aldus.

A more serious scholar than Symphorien Champier, Janus Cornarius, has left a very clear statement of the position which Galen and the ancient medical writers were considered to occupy at this critical epoch in the history of learning.

He says that medicine, like all good arts and disciplines, comes from the Greeks, and is to be learnt from their works alone. As to the Arabs, Avicenna, Rhazes and others, who now-a-days reign in nearly all our schools, and the numerous Italian or French physicians, who have become celebrated by writing so many of the books called '*Practica*,' they are physicians only in name. It were to be wished, he says, that all public schools would acknowledge their errors and repudiate the barbarian physicians, as the Florentine academy had done.

"At vero non penitus desperandum quando nuper adeo una Florentina Academia resipiscendo aliquando etiam aliis spem nobis exhibuit, quæ excusso Arabicæ et barbaræ servitutis medicæ jugo, ex professo se Galenicam appellavit et profligato barbarorum exercitû, unum totum et solum Galenum, ut optimum artis medicæ authorem, in omnibus se sequuturum pollicita est[15]."

The above extracts will shew far more vividly than any generalized statements in what light Galen and the ancients appeared to scholars at the time of the revival of learning. Before considering what was the actual effect of the revival of the ancient medicine on modern science and practice, it may be well to clear away a certain amount of misconception which has been prevalent on the subject.

It is often assumed that the study of Galen introduced the habit of relying implicitly on authority and dogma, and thus retarded the progress of medicine. But in reality the habits of submission to authority and blind acceptance of tradition were already prevalent, and had been so long before the revival of learning. Never were men more ready to bow down to authority than in the middle ages; and, in name at least, they reverenced even the ancient rulers of thought,

Aristotle, Galen and Hippocrates, though it was to distorted images of these heroic personages that their homage was paid. The names of Galen and Hippocrates were associated with corrupt and often spurious treatises, of which the style was as barbarous as the matter was worthless. The aphorisms of Hippocrates were known in Latin versions as the *Amphorismi*, a barbarism perpetuated even by Symphorien, Champier. Galen was chiefly known by a little treatise, often copied and printed with the title *Liber Tegni Galieni*, afterwards known as the *Ars Parva* to distinguish it from the great *Methodus Medendi*, translated by Linacre. The quaint title of this work is a history and a commentary in itself; a scholar might well be puzzled with the word *Tegni*, which seems to suggest an imaginary author, Tegnus Galienus. But this word is simply a corruption of the Greek τέχνη, handed down by a succession of scribes ignorant of Greek. Moreover, as in the case of Aristotle, not only were the works ascribed to Galen and Hippocrates corrupted and misunderstood; but their best works were unknown. If men were to bow down to canonical authority it was better they should have the best works of the writers regarded as canonical, and have them unadulterated.

On the lowest view then the change was rather the substitution of one dogma for another than the introduction of the dogmatic habit; but in reality a much wider and more salutary reform was involved. In the first place, the new authorities were actually much more valuable than the old, and in the second place the new dogma, instead of being merely conservative and petrifying, was found to be innovating and inspiriting in its tendency. Galen himself was not so strictly a Galenist as his followers. His works shew (in spite of his undeniable and fatal love of system and formula) enterprise and originality, with frequent reference to observation, and even

experiment. They led also inevitably to a study of Hippocrates, a writer far more unsystematic, and free from the vice of formalism, whose sagacity and power of observation give his works a perennial freshness. Finally, the revival of the ancient classics led to the revival also of the sciences on which modern medicine rests, and which were destined to overthrow all the dogmatic systems, viz. Anatomy and the knowledge of Drugs.

Haller, speaking of the progress of anatomy in the 16th century, attributes it to two chief causes, the revival of the works of Galen, and the invention of printing. Not less did Botany and Pharmacology take a new departure from the works of Dioscorides. It would thus appear that the task of Linacre and the scholars, really though not in appearance, contributed to the scientific movement which was the turning-point in modern medicine. This movement was the special work of the 16th century. The time had not yet come for the reform in practical medicine which the progress of the sciences rendered possible, and which was reserved to be the special glory of the next age. But a definite and brilliant service was rendered to the progress of medicine by the scholars of the Renaissance, among whom no name is better entitled to be held in grateful remembrance than that of Thomas Linacre.

It would be out of place here to enter into any general estimate of the value of Galen's writings. They are of immense bulk, and few persons in modern times can claim to have done more than dip into them. But this massiveness and bulk were perhaps even among the features which caused his works to be held in such high estimation. They formed a vast encyclopædia in which all the ancient medical lore was comprised. A very large part of the works even of Hippocrates may be said to be contained in Galen, and many older

writers are now only known through the account which Galen has given of them. The Galenical collection embraces anatomy, physiology, practical medicine, and what we should now call Hygiene, as well as dissertations on the history and sects of medicine, with many curious anecdotes and allusions to the manners and opinions of his time. We hear also of works on logic and philosophy which are almost entirely lost.

This encyclopædic knowledge was classified with a systematic minuteness and a delusive appearance of scientific precision which especially fitted Galen to be a ruler of thought in ages when men were willing to accept an intellectual despotism. The disciple of Galen had a formula to explain every disease, and a rule for the treatment of every case.

What his general principles were is shewn very clearly in the work now reprinted, which is rather physiological or physical than strictly medical. In it we find developed the theory of humours and temperaments, which formed the physiological basis of Galen's system of medicine; and which, conveyed through many popular medical works to the lay public, entered largely into the current philosophy of the time. Hence Linacre speaks of this work as not less necessary to philosophers than to physicians. Some knowledge of these ideas is indispensable for understanding many allusions and metaphors in English writers of the Elizabethan age. Nay more, a great part of it has passed into our common language. Such words as '*humour*' in its many acceptations, and many compounds, *temperament*, *temper*, *choler*, *melancholy* and others derived all their original significance from the place which they held in the Galenical system. It is perhaps not too much to suppose that this very version may have been among the sources whence such writers as Elyot (who was a pupil of Linacre) in his *Castell of Helth*, Bright, the predecessor

of Burton, in his *Treatise of Melancholie*, and later, Walkington, in the fantastic book called *The Optick Glasse of Humors*, obtained the ideas which, popularized by them, became the common property of scholars and literary men. From this point of view, our treatise is not without importance in the history of English literature.

The little treatise at the end, *De Inæquali intemperie*, is no part of the work which precedes it; but is apparently appended by Linacre to shew Galen's application of his physiological system to certain points in pathology or the theory of disease.

It is only necessary to say in conclusion that this version of the *De Temperamentis* appears to have been the first ever made in Latin, or at least published. Orlandi (in 1722) speaks of a previous edition with Linacre's name, published at Venice in the year 1498, but this statement is certainly erroneous. All the enquiries of Linacre's learned biographer, Dr Noble Johnson, and of the present editor, have failed to establish the existence of any such edition, and indeed the preface to this edition is of itself enough to refute the story. The treatise *De inæquali intemperie* on the other hand had been previously translated into Latin, though not by Linacre. It is included in a collection of Latin versions of many of the works of Galen and others, translated by Georgius Valla, of Piacenza. This was printed at Venice in 1498; and hence, no doubt, the source of the confusion between Valla's translation of this treatise and Linacre's translation of this and the *De Temperamentis*. I have seen the third edition of Valla's collection published at Pavia 1516; the version of this treatise there given is quite different from Linacre's. Dr Johnson is responsible for the statement that a second edition of both was published during Linacre's lifetime, of which a presentation copy on vellum given to Henry VIII. is in the

Bodleian Library. But an examination of this copy has convinced me that it is of the same edition, though an error in the printing of the last six leaves makes it appear different. According to the British Museum Catalogue a second edition in 24mo. was printed at London in 1527. The version was frequently reprinted on the continent, either alone or as a part of the collected Latin editions of Galen's works; but no subsequent edition has appeared in this country.

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

1. Translation of *Proclus de Sphærâ.* Venice, by Aldus Romanus, 1499. Folio.
2. Translation of Galen, *De Sanitate tuendâ.* Paris, Gulielmus Rubeus, 1517. Folio.
3. Translation of Galen, *Methodus Medendi.* Paris, Desiderius Maheu, 1519. Folio.
4. Translation of Galen, *De Temperamentis et de inæquali intemperie.* Cambridge, Siberch, 1521. 4to.
5. Translation of Galen, *De Naturalibus Facultatibus.* London, Richard Pynson, 1523. 4to.
6. Translation of Galen, *De Pulsuum usû.* London, 'in ædibus pinsonianis,' sine anno. 4to.
7. Translation of Galen, *De Symptomatum Differentiis et causis.* London, Pynson, 1524. 4to.
8. *Rudimenta Grammatices.* London, 'in ædibus pinsonianis,' sine anno. 4to.
9. *De emendatâ structurâ Latini sermonis.* London, Pynson, 1524. 4to.

NOTES.

SOURCES OF THE BIOGRAPHY OF LINACRE.

THE only separate biography of Linacre is that by Dr Noble Johnson, a fellow of the College of Physicians, published, in 1835 after the author's death, under the editorship of Mr Robert Graves. From this the biographical part of the short sketch here given has been chiefly derived. Dr Johnson collected with great learning and industry the contemporary notices of Linacre, as well as all that has appeared in later writers, and investigated many manuscript authorities. It would be ungrateful here to point out the few errors into which he has fallen, especially as they are probably partly due to his work having been published without the author's personal revision. The earliest life is either that contained in the Elogia contributed by George Lily to the *Descriptio Britanniæ* of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's *Illustrium majoris Britanniæ scriptorum summarium.* Gippeswici, 1548. Further materials are contained in Leland (*Principum.....et eruditorum etc. encomia.* London 1589) Pits (*De Illustribus Angliæ scriptoribus*); Freind's *History of Physic*; the *Biographia Britannica*; Wood's *Athenæ Oxonienses*, Bishop Tanner's *Bibliotheca Britannico-Hibernica*, etc. Later biographical collections, such as Aitken's *Biographical Memoirs of Medicine*, the *Lives of the British Physicians*, and Dr Munk's learned *Roll of the Royal College of Physicians*, have added little or nothing. The present Editor has carefully verified most of Dr Johnson's references ; and corrected or added a few facts, but has found little to glean after so exhaustive a worker. The latter part, however, of this short introduction owes little to Dr Johnson. I have to thank Mr Bradshaw, the University Librarian, for some valuable hints.

NOTES (referred to in text).

1. (Page 7). There is no reference to Linacre or Selling in the *Stemmata Chicheleana* or in the MS. additions made to the copy in the library of All Souls' College.

2. (P. 10). Procli de Sphærâ, in the collection called *Astronomici Veteres*, *Venetiis curâ Aldi Romani* 1499.

3. (P. 12). Dr Johnson quotes Pacey's *De Fructû qui ex Doctrinâ percipitur.* Basileæ Froben 1517, p. 76.

4. (P. 13). Calendar of Letters and Papers relating to the reign of Henry VIII, edited by Brewer, Vol. IV., part 3, page 2874, no. 6403.

5. (P. 13). *Nicolai Leoniceni, De Plinii ac plurium aliorum in medicinâ erroribus liber ad doctissimum virum Angelum Politianum.* Ferrariæ 1492. Also in *Angeli Politiani et aliorum epistolæ.* Lib. II., epist. 3, 4 et seq. (Ed. Hanoviæ 1622, page 46).

6. (P. 14). Johnson's *Life of Linacre*, page 147. It does not appear whence these verses are quoted, as no reference is given by Dr Johnson.

7. (P. 15). Seebohm. *The Oxford Reformers: Colet, Erasmus, and More.* 2nd edition. London 1869, page 17.

8. (P. 17). *Erasmi Roterodami Moriæ encomium.* Basileæ, Froben 1521, page 251.

(Is this passage the foundation of Mr Browning's fine poem, "The Grammarian's funeral"?)

9. (P. 18). *Pauli Jovii Novocomensis episcopi Descriptio Britanniæ.* Basileæ 1571, p. 40. Elogia virorum per Georgium Lilium Britannum exarata.

10. (P. 19). Sir John Cheke :

Joannis Cheki Angli de pronuntiatione Græcæ potissimum linguæ disputationes cum Stephano Wintoniensi Episcopo. Basileæ 1555, p. 176 and 281, etc. Linacre's name is brought in as follows. Bishop Gardiner finds fault with Cheke for too Ciceronian a style of writing (Ciceronis grandiloquentiam ad sententias de rebus levibus atque ridiculis inconcinne additam et accommodatam), and quotes to him Erasmus *in Ciceronianos* and also Linacre, who he says never admired the style of Cicero and could not listen to it without disgust. Cheke retorts in the manner we have quoted, " Si de acumine et celeritate ingenii disputatur etc.—in eo si nunc viveret, tibi laudem concederet," and makes the curious remark that it is strange Linacre could not listen to Cicero without disgust, when his work *De structurâ* abounds with examples taken from Cicero. Perhaps, Cheke suggests, he had not really neglected the study of that writer, but through some perversity wished to be thought to have neglected him, "ut non tam fortasse reverâ neglexerit, quam animi quâdam morositate videri voluit neglexisse."

11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

12. (P. 21). See Dr Munk. *Roll of the College of Physicians. 2nd edition* 1878, page 16.

13. (P. 25). "pro ocio in quod me (honorifico collato sacerdotio) ex negocio primus vindicasti." Introduction to Galen, *De Naturalibus Facultatibus.* London, 1523.

14 (P. 34). This foible of over-elaboration is discussed at great length by Bayle in his article on Linacre in the *Dictionary.* He remarks that though this is not a common fault with authors, it has often operated to the prejudice of the best, and to the consequent loss of the public.

15. (P. 41). Janus Cornarius, in his introduction (dated 1535) to *Marcellus de Medicamentis*, published in the collection called *Medicæ Artis Principes.* Paris, Henr. Stephanus, 1567.

CALENI PERGAMEN-
SIS DE TEMPERA-
MENTIS, ET DE IN-
AEQVALI INTEMPE
RIE LIBRI TRES
THOMA LINACRO
ANGLO INTER-
PRETE .·.

Opus non medicis modo, sed et
philosophis oppido q̃ necessariũ
nunc primum prodit in lucem
CVM GRATIA
& Priuilegio.



SANCTISSIMO DOMINO NOSTRO PAPAE LEONI DECIMO, Thomas Linacer Medicorum Minimus. S. D. .·.

NOn hanc tibi lucubratiunculã meã Beatissime Pater quasi tuis aptam studijs dignamve offero, quẽ totũ totius christianæ Reip. gubernaculis in cumbere omnes scimus, sed quod studiosis eam futurã nõ ingratam sperem. quibus quidquid vsui esse potest, tibi quoqꝫ fore iucundum nõ dubito. Accedit quod quũ recens in me collatæ nõ vulgaris munificẽtiæ tuæ, qua me quoqꝫ sicut reliquos quicunqꝫ te olim comitabamur in ludum beare es dignatus, non immemorẽ me aliquo saltẽ officij genere declarare volui: vnũ hoc inter facultates meas quo id efficere conarer literarium perspexi genus. quod et mihi cui pene præter literas nihil est, et tibi qui in literis es eminẽtissimus maxime visũ sit congruẽs. In quo genere Galeni hic, se obtulit libell⁹. breuis oĩno, sed non minus philosophis quã medicis necessarius. Qui breuitate sua simul officiũ meũ minus erat moraturus, simul meæ in uertẽdo, quãtulæcũqꝫ, certe tenuis facultatis gustũ aliquẽ tibi præbiturus. Perexigua (fateor) res, nimis qꝫ im-

par quæ pro tante benignitatis vel Mnemosyno ad sacrã presertim Celsitudinẽ tuã mittatur. Verũ et cuius ipse vicem in terris geris pauperculæ mulieris duo minuta probauit: et mola salsa litare eos, qui thura non haberent, proditũ nõ ignoras. Sũt sane mihi plura maiora q̃ in manib⁹, quæ vt primũ per valetudinẽ et ministerij mei officia licebit, si tibi hæc non displicere intelligam, sub noie tuo (modo id non graueris) ædentur. Non quo ijs operæpreciũ tibi vllũ me facturũ autumẽ, quod scilicet mihi de meo ingeniolo sperare non licet, sed quo ijs ex præfatiõe nois tui, qd' merito literatis omnib⁹ est charissimũ, gratiã aliquã autoritatẽ q̃ captẽ. Permultũ sane si qui erũt qui ex vigilijs meis fructum aliquẽ percipient, Sanctitati tuæ debituris. qui tam insigni beneficẽtia studiorũ meorum ocio cõsulueris. Deũ opt. Max. precor diu te nobis seruet atq̃ incœpta tua omnia secũdet. Londini. Anno Christianæ salutis. M. D. XXI. Nonis Septembris.

PRO Elenchi huius intelligẽtia, ſcire licet, quũ in ſingulis huius codicis pagellis viginti ſeptẽ verſus contineãtur: diuiſis ĳs in treis nouenarios: per A ſignificatur eorũ prim⁹. per B. ſecũdus. et per C tertius. Sic intra nouẽ ſemper verſus lector quod ex Elencho requiret, nõ difficulter inueniet. Modo qui breuiſſimus labor erit, ſingulis libri chartis numerum adſcribere velit. ∴

A

S

(:) F I N I S. (:)

GALENI PERGAMENSIS
De temperamentis, Liber primus.
Thoma Linacro Anglo interprete.

COnſtare animaliũ corpora ex calidi, frigidi, ſicci, humidique mixtura, nec eſſe horũ omniũ parẽ in temperatura portionẽ, demonſtratum antiquis abunde eſt, tum philoſophorum, tũ medicorum præcipuis. Diximus autem & nos de ijs, ea quæ ꝓbabilia ſunt uiſa alio opere. In quo de ijs, quæ Hyppocrates cõſtituit elemẽtis, egimus. Hoc opere, quod illi proxime ſuccedit, omnium temperamentorum differentias, quot hæ, qualeſq; ſint, ſiue generatim quis, ſiue membratim diuidat, inuenire docebo. Sumamq; ab ipſa nominum interpretatione principium. Cum nanq; ex calidi, frigidi, ſicci, & humidi, temperatura cõſtari corpora dicunt, de ijs, quæ ſummo gradu ſic ſe habent, ipſis ſcilicet elementis, aëre, igni, aqua. terra, intelligendũ aiunt. Cum uero animal, ſtirpemue calidam, humidam, frigidam, uel ſiccam eſſe, non item. Neque enim ullum animal, aut calidũ in ſummo eſſe poſſe, ut eſt ignis, aut in ſummo humidũ, ſicut eſt aqua: pari modo nec frigidum, ſiccumue in ſummo. Sed ab eo quod in mixtura pollet, appellationẽ ſortiri,

uocantibus nobis id humidum, in quo maior est humiditatis portio, siccum, in quo siccitatis. Ita uero & calidum, in quo calidum frigido plus ualet, frigidum uero in quo frigidū calido præstat. Atq; hic quidem nominum usus est. Nunc de temperamentis ipsis agendum. Eorum igitur, qui tum medicorum, tum philosophorū maxime illustres fuere, plurimi sane opinati sunt humidum calidumq; temperamentum ab humido & frigido diuersum esse. Ac tertium ab hijs siccum & frigidum, diuersum a sicco & calido. Nonnulli tamen eorum humidum simul ac frigidum temperamentum quoddā esse concedunt, atq; etiam ab hoc alterum calidum siccūq;. Nō tñ aut humidū simul & calidū, aut frigidū pariter & siccū tēperamētū esse. Neq; enī posse aut humiditatē cū abundāte calore, cōsistere, aut cū frigiditate siccitatē: quippe absumi a calido, cum superat, humiditatem. Itaq; fieri, ut calidum simul & siccum corpus euadat, Eandē ubi imbecillus in corpore calor est, incoctā, imperfectāq; manere, quo fieri, ut calido uincente, sequatur siccitas, frigido superante, humiditas. Atq; hij quidem his rationibus nixi, duas tantū esse tēperamētorū differētias opinant̄. Qui uero ea quatuor autumant, bifariā his cōtradicunt. Alij statim id qđ primū petūt negantes, nēpe qđ necesse sit humorē a calido superāte digeri. Alij cōtra id quidē assentiuntur, sed alia rōne dissentiunt.

sentiūt. Ac priores quidē calidi munus esse, ut cale faciat, asseuerāt, frigidi ut refrigeret, sicuti rursus sicci, ut siccet, & humidi, ut humectet. Proinde corpora, quæ calida siccaq; natura sint, quemadmodum ignis, ea quatenus calida sunt, excalfacere, quatenus sicca siccare. Quæ humida calidaq; sunt, uelut calēs aqua, hæc nō humectare modo, sed etiā calefacere posse, utraq; qualitate hic quoq; unū opus, idq; ꝓpriū obtinēte. Haudquaq; igit̄ cōcedere se, si quid calefaciat, idē ꝓtinus & siccare, imo si calori humiditas sit adiūcta, nō calfacere modo, sed etiam humectare. Quemadmodū balneū dulcis aquæ. Sin sicuti calidum, ita etiam siccum corpus sit, ueluti ignis, statim id tū calfacere, tū uero siccare. Nō tamen id calori referendū acceptū, sed siccitati, quæ simul est cōiūcta. Admonēt aūt hoc loco nos de his, qui sub estiuo sole diutius sūt uersati, atq; ita, ut credibile ē̄ aresacti, ac totū corpus siccū, squallidūq; habēt, itollerabiliterq; sitiūt. Quippe remediū his expeditū, & facile dicūt, nō utiq; si biberint, sed si calidæ, & dulcis aquæ balneo utant̄, tāq; hūiditate, siue ea cū frigore sit, siue cū calore, suū munus obire ualente. Quippe hūectare ea quæ cōtigat. Ad eūdē modū & siccitatē sēper aiūt siccare, boreā enī qui siccus & frigidus sit uētus, oīa siccare ac refrigerare. idq; esse dictū ab Homero, ut uero humētē desiccat ꝓtinus agrū autūni boreas. Pari mō & pauperis lachrymā,

A ij &alia

& alia sexcenta pharmaca siccare pariter & refrigerare. Itaque nō esse necessarium, si quid frigidum est, idem protinus & humidum esse. Nec si quid calidum, idem statim & siccum. Neque igitur calidum temperamentum necessario esse siccū, immo posse aliquando in animalis temperamento calidum quidem plus ualere, quam frigidum, & humidum, quam siccum. Quin etiam tum generationem, tum alterationem, tum mutationem, ex contrarijs in contraria fieri. Quis enim est, qui si dixerit albū alteratū, demutatumque esse, propterea quod factum sit calidum, non sit ridiculus? Cum postulet ea ratio, nō eam, quae est in calido & frigido, sed quae est in colore, mutationem. Mutatur enim quod album est, in nigrum, & quod nigrum est, in album. Rursus quod calidum est, in frigidum, & quod frigidum est, in calidum. Ad eundem modum, & quod humidum est, in siccum, & quod siccum est, in humidum. Quippe si dicas alteratum corpus esse, propterea quod cum prius esset humidum, nunc sit album, uel cum prius esset siccum, nunc sit nigrum, parum compos mentis uidearis. Sin quod prius erat humidum, nūc factū esse siccū, aut quod prius erat nigrum, nunc effectum album, aut etiam ex calido frigidum, aut ex frigido calidum, utique sapere & conuenientia dicere censearis. Quod enim mutatur, quatenus mutatur, eatenus cedere in contrariū

debet.

debet. Siquidem fiebat hic, aut fit musicus, ex non musico dicimus: & grammaticus, ex non grammatico: & rhetor, ex non rhetore. Ex musico uero grãmaticum, aut ex grammatico musicum, aut ex alio quod diuersi sit generis, fieri aliquid dicere, sane est absurdum. Potest enim qui prius erat grãmaticus, nunc musicus esse, utiq; si musicen grãmaticæ adiecit, nec grammaticam abiecit. At qui siquid acquisiuit, priore etiam manente, cui non patet, non esse alteratum in eo quod manet? Ita non ex grammatico factus est musicus. Quippe nunc etiam grammaticus est, sed ex non musico, musicus. Non enim potest postq̃ musicus est factus, etiam non musicus manere. Cum igitur omnis mutatio, & ab contrarijs, & ex contrarijs fiat in contraria, manifestum est etiam humidum si quatenus humidum est, mutetur, tum ipsum siccatum iri, tum quod id siccet, siccum dicendum esse. Desinãt igitur inquiũt dicere, non posse calidum, & humidum temperamentum esse. Quippe calidum simul & frigidum esse idem temperamentum, aut humidum, & siccum non potest. Cum fieri nequeat, ut in eodem tempore contrariæ qualitates una consistant: humidum uero simul & calidum, præterea frigidum simul ac siccũ, profecto in eodem consistere possunt: sicuti tum ratio ipsa monstrauit, tum quæ paulo supra proposita sunt exempla. Ac talis quidẽ est prioris propo-

 sitarum

ſtrarũ partiũ oratio. Altera pars negat aliquũ a ratio
ne eſſe, etiã ſi calidũ efficaciſſimũ e quatuor ſit, ita
ut nõ in frigidũ modo, ſed etiã in humidum agere
poſſit: eſſe tamen temperamentũ, quod calidũ ſit,
& humidum, utiq; cũ in primo ſtatim animãtis or
tu humoris ſimul, caloriſq; copia in idẽ coeant. Ra
tio uero horũ non illud efficit, quod nequeat aliqñ
in eodẽ corpore humidi plus eſſe, q̃ ſicci, & calidi,
q̃ frigidi. Sed quod ſub eiuſmodi ſtatu durare per
petuo non poſſit. Quippe digeſto ſemper per ca-
lidum humore, ſpatio etiã ſiccũ corpus effici. Atq;
pro calido & humido, calidum ſiccumq; reddi. Iã
hoc ipſum quod calidũ & ſiccũ eſt redditum, pro-
cedente tempore frigidũ ſiccumq; fore: ubi enim
omnẽ eiuſmodi corporis humorem calor abſum-
pſit, ipſe quoq; (inquiunt) marceſcere incipit, deſti
tutus ſcilicet alimento, quod ipſum accẽderat. Ne-
que igitur mirũ putant tum inter initia, ſtatim ut gi
gnitur animal conuenire in idem, aut humidũ plus
ſicco, aut calidũ plus frigido, tum tẽporis proceſ-
ſu, qđ prius erat calidũ & humidũ, poſtea poſſe
calidũ eſſe & ſiccũ, æque ut poſtea quæ ſicca erat,
calidaq; tẽperies, ubi calor ipſe extĩctus eſt, frigidã
ſiccãq; euadere. Ergo eſt quidẽ aliqđ tẽperamẽtũ,
qđ calidũ ſit & humidũ, ac rurſus aliud qđ frigidũ
ſit & ſiccũ, ex iſtis confirmãt: Nõ poſſe aũt tẽpera
mentorũ differẽtias plures eſſe, q̃ quatuor, ex his
docere

docere conanť. Cũ enim quatuor ſtatuũtur qualitates, quæ in ſe agere inuicẽ patiq; poſſint. Nempe calor, frigus, ſiccitas, humiditas, oppoſitiones exiſtere duas, alterã in qua calidũ aduerſatur frigido, alteram in qua humidũ pugnat cum ſicco. Eoque quatuor non amplius effici coniugationes. Quippẽ ſex fieri, ex quatuor inter ſe copulatis, coniugia. Quorum duo ſubſiſtere nõ poſſe. Cu neq; humidum pariter & ſiccum, nec calidum ſimul & frigidum dari corpus poſſit. Reliquas igitur eſſe quatuor temperamentorum coniugationes, duas humidas, & duas ſiccas. Atque has calore, frigoreque diuiſas, hæc ſunt quæ elegantiſſimi eorum, qui ante nos fuere, tum medicorum, tum philoſophorum de his dixere. Quæ uero mihi prætermiſiſſe uidentur, nunc adijciendum reor, unum igitur & primũ id eſt, quod temperatam naturam, quæ tamen nõ uirtute modo, ſed etiam uiribus reliquis præſtat, non aduerterunt. Immo tanq; nulla ſit, prorſus omiſerũt. Quanq; ne loqui quidem de reliquis aliquid ſine hac docuerũt. Quippe quod uel in calida temperie calidũ præualeat frigido, uel in frigida tẽperie, frigidũ præſtet calido, id ne intellexiſſe quidem eſt, niſi prius ponatur eucratos ſiue tẽperata, neq; enĩ aliož ad hãc teperatã naturã ſunt intẽti cũ ſanitatis tuendæ uictũ inueſtigãt, calidius iuſto corpus iubentes refrigerare, uel frigidius excalfacere, uel

rurſus

rũ ſus humidius ſiccare, uel ſiccius humectare. Scilicet quo temperatum quendam mediocremq; ſtatum efficiant, id quod minus eſt ei, quod exuperat ſemper æquantes. Ergo quem aſſidue perſequũtur, & quo ſemper reſpicientes intemperatos ſtatus corrigunt, hunc ego quidem primum omniũ ſtatui cenſuerim. Hi uero tantum abeſt, ut eius uel meminerint, ut etiam totũ prætereant. At nõ prætermus inquiunt ex his aliqui. In calido enim & humido comprehẽditur. Et quomodo non quinque eſſe in totum temperamenta dixiſtis: ſed quatuor, ſi modo optimum non omiſiſtis? Quippe duorum alterum, aut ex intemperatis ſtatibus neceſſe eſt unum eſſe omiſſum, aut ipſum temperatum. At ego quidem ex his, quæ ſtatuunt, temperatũ ipſis prætermiſſum certe ſcio: ubi enim calidũ & ſiccũ, uel frigidum & humidum, uel aliud quoduis temperamentum nominant, nõ utiq; ſummas a nobis intelligi qualitates poſtulant. Immo ex ijs, quæ ſuperant fieri appellationes uolunt. Quod ſi temperatum ſtatum omitti nolunt, certe reliquorum aliquẽ omiſiſſe conuincentur. Sit enim ſicut ipſi uolunt, temperatus ſtatus, is qui calidus eſt, & humidus. Omiſſus igitur illis plane eſt, is qui frigido intemperamento aduerſetur, & ſicco. Nempe in quo humidum pollet & calidum. At idem inquiunt is eſt. At qui fieri poteſt, ut ſimul exuperet calidũ, & nõ

exuperet?

exuperet? & superetur frigidum, & nõ superetur? Si enim temperatus status est, neutrum alterũ immodice exuperat. Sin intemperatus, necesse est exuperet altera oppositionum pars. At hoc ipsum inquiunt temperati status proprium est, ut in ea calidum præstet frigido, & humidum sicco. Quippe si frigidum modice quidem uincat, non esse commodum temperamentum. Sin amplius exuperet, iam utiq; morbum existere: æque ut si uehementer exuperet, mortem. Ad eundem modum de sicco iudicandum. In principio quidem existere intemperiem. Si amplius augeatur, egritudinem, si plurimum exuperet, mortem. Ceu uero de calido & humido non idem sit iudicium. Quis enim non dicat, ubi uel calidum frigido, uel humidum sicco paulo quidem plus ualet, intemperiem ita fieri, ubi ampliter exuperat, morbum, ubi plurimum, mortem? Si quidem eadem est utrobiq; ratio. Alioqui nec qui calidi humidiq; immodice status sunt, eos uitio demus: nec qui calidi morbi cum humore immodico consistunt, eos esse morbos fateamur. Huic sententiæ aduersantes quidam Attalensis Athenei sectatores, negant aut calidum humidumq; statum uitio dandum, aut morbum ullum inueniri, qui calidus sit & humidus. Sed omnino qui uel calidus sit & siccus, ut febris, uel frigidus & humidus, ut aqua intercus, uel frigidus & siccus, ut melancolia.

B . Faciunt

Faciūt hic & de anni temporibus mentionē. Quorum hiemem frigidam esse atq; humidam dicunt. Estatem calidam & siccam. Autumnum frigidum & siccum. Ver autem tum temperatum, tum uero calidum humidumq; appellant. Ad eūdem modum, & ex ætatibus puerilem quidē temperatam esse, tum uero calidam humidamq;: porro iudicari autumant eorum temperiem ex naturalibus actionibus, quæ illa ætate maxīe sint firmæ. Sed & mortem aiunt animantium corpora ad frigidum siccūq; perducere, Quippe mortuos Græce ἀλίβαντας, uocari, quasi nihil humoris in se habentes. Vtpote tum caloris abitione eo exhaustos tum frigore rigentes. Quod si, inquiūt, mors talis ast naturæ, eerte uita, cum sit illi cōtraria, calida est & humida. At uero si uita calidum quiddam atq; humidum est, omnino quod illi simillimum temperamentum est, id optimū necessario est. Quod si est, neminē latere, idem quoq; temperatissimum esse. Sic in idem recidere calidum humidumq; statum, cum temperato, nec aliud esse temperatum, siue eucraton statum, q̄; caliditatem simul & humiditatem pollētes. Atq; Athenei quidem sequatiū hæ sunt rationes, uideturq; & Aristotelis philosophi, & post eum Theophrasti, & Stoicorum eadem esse quodamodo sententia. Ita testium quoque numero nos territant. Ego uero quemadmodum Aristoteles de ca

lida hu-

ſida humidaq; temperie ſenſerit, in progreſſu ſi res poſtulet, fortaſſe explicabo, uident̃ enĩ eũ nõ recte accipere. Nunc id agam, ut eos qui ſic ſentiunt. in quo ſeipſos fallant, doceam. Mox rem totam in unum coactam caput demonſtrem. Cum enim calidum, & humidum, atque etiam eucraton exiſtimant uer eſſe, hic ſe manifeſte decipiunt. Nam neque humidum eſt ſicut hiems, neque calidum ſicut æſtas, quare neutrum immodice. Cum tamen ipſis autoribus exceſſum quendam indicet quoduis talium nominum. Biſariam autem ſunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniugationem inuentam omnino uolũt. Deinde quod id ea ratione concludunt, quod ſit hieme quidem calidius, æſtate uero humidius, uerum nec quartam in temporibus anni ſtatuere temperamenti coniugationem eſt neceſſe, niſi etiam talis apparere, & contuliſſe id cum temporibus utriuſq; poſitis, non magis id humidum & calidum, quam frigidum probat & ſiccum. Si enim calidum humidumque exceſſus cuiuſdam nomina ſunt, non poteſt, nec ipſis quidem autoribus, uerum eſſe quod uer in omnibus mediocre ſit. Si autem eo quod æſtate humidus eſt, hieme uero calidius, idcirco humidum eſt & calidum. Quid

causæ est, quo minus frigidum id siccumq; putes, propterea quod æstate est frigidius, & hieme siccius: uel quam sibi facit sortitionem, ut unam parte oppositionis ab hieme, alteram ab æstate accipiat. Quippe cum ab utroq; in utraq; oppositionum parte dissideat, non ex dimidio collationem, sed ex toto habere debebat. Atqui si ita fiat contraria illi inesse dicemus. Nam calidum erit & siccum, si conferatur cum hieme, frigidum & humidum, si cum æstate. Ex neutra igitur collatione, si modo integra est, calidum & humidum erit. Sed si illis licet ex utraq; oppositione sumpto dimidio, calidũ id humidumq; asserere, nobis quoq; ad alterum dimidium transire, atq; id frigidũ & siccum dicere, quid ni licebit. Scilicet siccum, ut ad hiemem, frigidum, ut ad æstatẽ. Omnia igitur hac ratione uer erit, humidum, siccum, calidum frigidum. Atqui illorum ipsorum sententia, non possunt quatuor qualitates eadẽ in re pollere. Ergo neq; æstati, neq; hiemi uer comparare est æquũ. Sed potius ipsum per se est i mare. Neq; enim hiemem ipsam ea de causa humidam esse, & frigidam dicimus, quod reliquis temporibus humidior frigidiorq; sit. Immo id illi alia quoq; ratione accidit. Sed quod humiditas in ea superet siccitatem, & frigiditas calorem, propterea frigida dicitur, atq; humida. Ad eundem modum & æstas, quum in ea humor uincitur a sicco, & frigidum

gidum a calido, ipſa quoq; calida dicitur & ſicca. Siquidem æquum cenſeo quatuor anni temporū quodlibet ex ſuapte eſtimatum natura, non ex alterius comparatione calidum, frigidum, humidum, ſiccum ue nominari debere. Quin etiam ſi ad hanc formulam eſtimes, apparebit tibi uer eſſe omnis exceſſus plane in medio. Cum neq; ſicut in hieme plus ualeat in eo frigidum q̃ calidum, neq; ſicut in æſtate, minus. Ad eudem modum ſiccitatis humiditatiſq; æquabilitatem in eo ſpectes. Neq; ſcilicet in eo ſicut in æſtate præualente ſicco, neq; ſicut in hieme, exuperante humido. Proinde recte ab Hyppocrate eſt dictum: uer eſſe ſaluberrimum, ac minime morbis, qui mortem afferant, obnoxium. Eſt & autumnus ut q̃ æſtas minus calidus, ſic utiq; q̃ hiems minus frigidus. Quare hac ratione nec calidus abſoluto ſermone eſt, nec frigidus. Quippe cū ambo ſit, ac neutrum ad ſummum. Cæterum alterū in eo eſt incommodum. Quod etiam Hyppocratis illa ſententia ſignificauit: Cum eodem die modo frigus nos afficit, modo calor urget, autumnales expectandi morbi ſunt. Atq; ea res eſt, quæ maxime autumnū morbiferū facit, inequalis ipſa temperies. Itaq; non recte frigidus, ſiccuſq; dicitur. Nō enim frigidus eſt, ſi ipſe per ſe ſpectetur, qđ tamen hiems eſt. Sed ubi cum æſtate confertur, utiq; illa frigidior: ſed nec æquabiliter temperatus, ſicut uer. Immo

in hoc maxime ab illo tempore diſſidet, quod me=
diam temperiem & equalitatem perpetuo parē nō
ſeruat. Quippe meridie multo eſt calidior, q̄ꝫ mane
aut ueſperi. Nec in humido & ſicco medium omni
no ſtatum optinet, quemadmodum & uer. Sed ad
ſiccius deuergit. Ab æſtate uero etiam in hoc uinci
tur. Non tamen tanto interuallo, quanto in calore.
Ergo patere arbitror, nec autumnum abſoluto ſer=
mone, & citra exceptionem frigidum & ſiccum, ſi=
cut illis placet, dicendum eſſe. Cum neutrū ad ſum
mum ſit, ſed uincat in eo ſiccitas humiditatē. Qua=
re ratione merito ſiccus appelletur. In calore uero &
frigore, mixtum quiddam ex ambobus, & inequa=
le ſtatuatur. Proinde ſi quatuor temperamentorū
coniugationes in quatuor anni tempora diſtribui
uolunt, ſciant ſe non ſolum ueri, calidum, humidūqꝫ
ſtatum male aſſignaſſe, ſed etiam autumno frigidū
& ſiccum. Quanq̄ꝫ ſi hunc quoqꝫ cōcedamus fri=
gidum & ſiccum eſſe, non erit ſtatim neceſſe uer hu
midum calidūqꝫ eſſe. Non enim ſi quatuor in tem
perie coniugationes in totum ſunt, iam omnes eas
in quatuor anni tempora diſpenſari neceſſum eſt.
Sed ſi quis hoc in mundo eſt ordo, ac prout meli=
us eſt, non prout peius omnia ſunt diſpoſita, pro=
babilius ſit plura quidem ex anni temporibus tem
perata eſſe facta, unum uero, ſi modo aliquod, intē
peratum, hi uero contra oſtendere conantur, nul=
lum eorum

lum eorum eſſe temperatū. Sed neceſſario in ipſis
exuperare alias calidum, alias frigidum. Et nunc ſi
ita fors tulit, ſiccum, nunc humidum. Ego uero tan
tum abeſt, ut aut uer, aut ſi quid temperatum eſt ca
lidum atq; humidum dicam, ut quod plane contra
rium eſt, id affirmem, omnium aeris temperamēto
rum peſſimum id eſſe, quod humidum eſt & cali-
dum. Quod ſane temperamentum, in quatuor anni
temporibus inuenire nequeas. In graui & peſtilen-
ti aeris ſtatu, interdum incidit, ueluti quodam lo co
Hyppocrates cōmemorat his uerbis: pluebat per
æſtum imber largus aſſidue. Id nanq; eſt humidi
& calidi ſtatus proprium, ut in æſtu aſſidue pluat.
Quod ſi uel tantum æſtus ſit, quemadmodum in-
naturaliter ſe habente æſtate, uel pluat. Sed in frigo
re, ueluti hieme ſolet, fieri nequit, ut is ſtatus cali-
dus ſit & humidus. An igit̃ ſine morbis erat æſtas
illa, in qua pluiſſe dicit in caloribus largum imbrē?
Atqui carbūculos in ea fuiſſe narrat, putreſcētibus
ſcilicet in corpore excremētis, ac ſaniē quandā, quæ
calida humidaq; īmodice fuerat gignētibus. Intelli
ges id ex ipſa dictiōe, ſi totā tibi aſcripſero ea ſic ha-
bet: Erāt i cranone carbūculi eſtiui, pluerat per eſtū
largo ībri, idq; aſſidue. Acciderāt aūt magis auſtro.
Ac ſuberat quidē ſub cute ſanies, quæ cōcluſa icalu
it, ac pruritū excitauit. mox puſule ueluti ambuſtus
ſūt obortæ, uriq; ſub cute ſūt uiſæ: uerū hic minus

utpote

utpote uno tantum e quatuor temporibus muta-
to, malũ fuit. Quod si duo, tria ue sint mutata, aut
etiam totus annus calidus, humidusq; fuerit, neces-
se est, magna pestiletia succedat. Cuiusmodi in ter-
tio epidemion, id est, grassantium publice morbo-
rum narrat. Apponam autem primum, quæ de tẽ-
porum intempestiuo statu scripsit: deinde de ho-
minum, quæ subsecuta est corruptela. Aduertas au
tem animum in omnibus uelim, estimesq; primum
cuiusmodi res sit calida, humidaq; temperies, dein
de q̃ necessario in ea omnia putrescant. Incipit igi-
tur Hyppocratis narratio in hunc modum: Annus
Austrinus pluuius a uentis in totum silens, deinde
totius status particularem rationẽ subijcit, crebros
imbres in calido & austrino statu fuisse scribens.
Mox uniuersum sermonem in unam summam cõ-
ferens. Cum fuisset, inquit, totus annus austrinus
humidus, & mollis, hæc & hæc inciderũt, quæ uti-
q; omnia in hoc libro scripsisse sit longum, licet au-
tem cui libuerit in tertio epidemion membratim ea
legere, ac in unum caput omnia redacta uidere: nẽ-
pe putredinẽ maximam. Cuius etiam ipsius Hyp
pocrates nõ raro nominatim meminit. Alias sic scri
bẽs: Erat autem & fluxio ipsa collecta, haud similis
puri. Sed alia quædam putredo ac fluxio multa ua
riaq;. Alias sic: Et in pudendis carbunculi æstiui.
tum alia quæ putredines appellantur, Et quod ex
hac

hac putredine multis quidem brachium, & cubitus totus deciderit: multis femur uel sura est nudata, totusque pes. Quin etiam magni ossium carnium, neruorum, articulorũ prolapsus inciderunt. Denique nullum ex affectibus, quos scripsit, inuenias, qui soboles putredinis non sit. Quippe cum nec a sicco putrefieri quicque sit aptum, nec a frigido. Intelligas id si carnes & reliqua quæcunque asseruari ab hominibus solent, obserues hæc sale, hæc muria, hæc aceto, hæc alio quopiam ex ijs, quæ siccant, commode præparari. Deprehendas & Borea, qui siccus natura & frigidus uentus est, omnia quod diutissime imputria durare. Contra putrescere facillime Austrino statu. Est enim is uentus calidus & humidus. Adeo nos totum contra, quam hi, qui calidum & humidum uer autumant decernimus. Cum neque tale sit, neque si esset, utique salubre esset, aut sanitati accomodum: hi autem & tale esse uolunt, & propterea etiam salutiferum scilicet utrobique peccãtes, tum in hijs quæ sensu percipere tum quæ ratione est intelligere. Cum sensu id manifeste liceat plane temperatum aduertere. Nec minus ratione illud inuenire, quod propterea est aptum sanitati, quod e quatuor nulla in eo qualitatum exuperet. Quod si uel caliditas eius frigiditatẽ multo excederet, uel humiditas siccitatem, ut uarns putredinibus obnoxium. Sic omniũ anni temporum morbis esset maxime opor

C tunum.

tunum. Nunc quatuor qualitatũ mixtionis æquali
tas, & mediæ temperaturæ eius, & salubritatis
sunt causæ. Quid igitᷣ medicis, ac philosophis qui-
busdã persuasit, ut calidũ humidũq; uer esse iudica
rẽt? Nẽpe qđ quatuor tẽperamẽtorũ cõiugia qua-
tuor ãni tẽporibus adaptare uoluerũt. Porro id in-
de accidit; qđ primũ oĩm tẽperamẽtorũ, id est, me
dium ipsum prætermiserunt. Quin etiã uictuũ, me
dicamentorum, omnium denicq; rerum differenti-
as, in has quatuor cõiugatiões reducũt, ex quo ma-
nifestũ est, quantopere parũ rectæ, fallacesq; de ho
minis natura rõnes, medicationibus obsint. Satius-
q; erat duorũ alterũ, aut prorsus eiusmodi rationes
non attigisse: sed totũ experientiæ cõcedere, aut pri
us in logica speculatiõe exercitatũ fuisse. Quippe
qui nec experiẽtiæ est attentus, & naturalia theore-
mata aggreditᷣ, priusq; rationẽ, qua hæc inueniat cõ
uenienter exercuit, necesse est in eiusmodi cauilla sit
perductus, ac de euidẽtibus, ceu is, qui sensu careat,
disputet. Tũ Aristotelẽ testẽ aduocet, male scilicet
accipiẽdo ea quæ præcipit. Hic enĩ calidũ, frigidũ,
humidum, & siccum, multipliciter dici nouit. Illi nõ
quasi multipliciter, sed quasi ad eundem perpe-
tuo modum dici uelit, accipiunt. Quin etiam is
quod aliquid suo & naturali calore, aut alieno, &
acquisititio calidum sit, non esse idem indicauit.
Illi hoc quoq; perperã accipiũt, Ad hæc Aristote-

les, itemq;

les, itemq; Theophrastus, quò respicientes tẽpera tam intemperatã ue naturã esse, iudicare oporteat, diligenter prodiderunt. Illi ne id quidem intelligũt. Sed cum hos audiunt animal calidum humidumq; dicere, aut puelli temperie humidã, calidamq; esse, nec queãdmodũ ea dicta sint, intelligũt, & stupidi ad quatuor anni tempora rationẽ transferunt. Ceu uero idem sit, ac non longo interuallo dissidẽs propriã alicuius temperiẽ humidã, calidamq; esse, aut circundati nobis aeris. Neq; enim similiter dicitur animalis temperies calida & humida, sicut aeris temperamentũ calidũ dicitur & humidũ. Quæ igitur sit omnium horũ occasio iam dicam, clareq; ostendã, his præsertim, qui intenti esse uolunt, exiguum errorem in iis, quæ inter initia logicæ speculationis tradũtur, maximorum errorum occasionem fieri, fortasseque omnibus, quæ uel in cũctis artibus, uel in uitæ actionibus perperam geruntur, sophismata succedunt. Atq; hæc quidem sophismata illi uitio succedunt, quod utiq; nõ recte definitũ est de calidi significationibus. Sed duobus tantũ modis dici id putatum. Quorum altero significetur, qđ syncerum immixtum & simplex est. Altero, quod in mixtiõe cũ suo contrario, id superat. Quod autem & alteram temperiem cum altera conferentes, subinde alteram earum calidam pro eo, quod est calidiorem pronunciamus, id non meminerunt.

Atquia deum modum animantia ueteribus calida & humida sunt dicta Non proprie temperaturae gratia, & sermone absoluto. Immo ad stirpes, & de mortua collata. Quippe demortuis & stirpibus, animantia calidiora, humidioraque sunt. Quin etiam ex animantibus ipsis speciatim inter se collatis, canis siccior est, homo humidior. At si formicae uel api canem conferas, illas sicciores, hunc humidiorē inuenies: Ita idem animans praeut homo siccū, praeut apicula humidum fuerit. Rursus ad hominē collatum calidum; ad leonem frigidum erit. Nec mirum, si ad aliud atque aliud comparatum, contraria simul dici de se patitur. Neque id alienum est, si idem corpus simul calidum, frigidumque dixeris. Nisi ad idem conferens sic dixeris. Quod enim incommodum, si eundem hominem dextrum, sinistrumque dicas? nisi ad eundem conferens ita dicas? Cum ad alterum dextrum esse, ad alterum sinistrum, nihil sit absoni Sic igitur & canis humidus pariter & siccus; praeterea calidus simul & frigidus est, non tamen ad idem collatus. Quippe ad hominem si cōferas, siccus est, ad formicam, humidus. Rursus hominis respectu calidus est, leonis frigidus. Quin etiam calidus est, ut uiuens, cum mortuus non amplius sit calidus. Non calidus, ut ad alterum (si ita uis) canem comparatus. Atque haec quidem omnia per collationem inter se dicuntur. Quae uero ut in

animantiū

animantium genere conferuntur. Alia ratione, sicuti etiam quæcunque in aliqua animalium specie. Canis nanque ad formicam & apim est humidus, in animantium genere est siccus. Rursus ipsorum speciatim canum, hic siccus, ille humidus, alius (ut fas est cani) temperatus. Ac dictum quidem a nobis est, in secundo de pulsuum agnitione de tali nominum usu diffusissime. Necesse tamen uidetur nunc quoque summatim aliquid, quod ad rem propositā sit utile, dicendum. Quod absoluto sermone, nec ad aliud ullum collatum, siccum uocatur, id in solis elementis est, igni, terraque. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido sentiendum. Nullum enim cæterorum prorsus calidum frigidum ue est, sed sola elementa, quicquid præter hæc ceperis, ex his mixtis constat. Eoque secundo significationum genere, calidum, frigidum ue est, non absoluta ratione, ueluti syncerum, & a mixtiõe alienum. Immo ueluti uel calidum largius, frigidum partius; uel frigidum largius, calidū partius sit sortitum reliquorum quiduis calidum, frigidum ue dicitur. Ac duo quidem significata calidi, frigidi, humidi, & sicci, hæc sunt: alterum ex absoluto sermone loquentium, mixtura carens, & syncerum; alterum ex contrariis, quidem mixtis constans, cæterum ex pollentis in mixtura nomine appellatum. Hoc genere sanguis, pituita, adeps, uinū,

 oleum,

oleum, mel, quicquid his simile est, humidum dicitur. Os, cartilago, unguis, ungula, cornu, pilus, lignum, hatena, later, minorem portionē humidi sunt sortita, maiorem sicci. Eoq; eiusmodi omnia sicca dicuntur. Formica uero sicca est, & uermis humidus: scilicet ut sunt animalia. Rursus inter ipsos uermes, alius siccus, alius humidus. Idque uel absolute loquendo, ut uermis, uel alteri cuipiam uermi comparatus. Caeterū hoc ipsum quod dicimus, ut uermis siccus, ut homo calidus, ut canis frigidus: nisi quis recte accipiat, & prius intelligit quid sibi uelit, necesse est omnē sermonem confundat. Est autem recte accipere, id quod in secundo de pulsibus agnoscendis dicitur, unumquodq; secundū genus, uel species non modo calidum, frigidum, humidū, siccum ue: sed etiam magnum, paruum, celere, tardum, aliaq; id genus tunc nominari, cum supra mediocre, mediumq; sit. Verbi gratia, animal calidū cum supra medium temperie sit animal, equum calidum cum supra medium temperie sit equum. Porro in quoque genere specie ue media sunt ea, quae Graece symmetra dicūtur. Quippe quae a summis in eo genere & specie finibus aequaliter distant. Ac genus quidē est animal: species equus, bos, canis. Medium temperie in toto animalium genere, homo est. Id enim in sequentibus demonstrabit. Medium uero, ut in hominum specie est, quae Graece

eusarcon

eusarcon uocant, Latine, puto, quadratum. Is porro est, quem nec gracilem dicere, nec crassum possis: sed nec calidum, nec frigidum, nec alio quouis noīe ex ijs, quæ excessum defectum ue indicant appellare. Quisquis super hunc fuerit, is prorsus calidior, frigidior, humidior, sicciorue est. Nominatur aūt talis partim absoluto sermone, partim nō absoluto. Absolute quidē loquēti, quoniā calidus, frigidus, siccus, hūidus ue esse, minime uni alicui priuatim collatus dicit̄. Ita enim canis absoluto quidē sermōe, prout uidelicet cuipiā opinio est, animal siccum dicitur. Nō utiꝗ alicui cōparatus, uerbi gratia formicæ. Non absoluto uero, una quidē ratione, quod scilicet symmetro, id est, coequali, & medio totius speciei cōparatur. Altera uero, quod cū eo qđ inter omnia animalia coequale, & media tēperie est, quicquid id statuas, confertur. Ergo iā palam fit, quod unumquodꝗ eorum, quæ sic dicuntur, nos id uel uni cuicunꝗ comparantes, calidum, frigidū, humidū ue, aut siccū, ut ad illud dicimus, uel in quocūꝗ genere specie ue sit dictū, ad eius mediū referentes. Et specie quidē, ut equo, cane, boue, platano, cupresso, ficu. Generi uero, ut animali, uel planta, his accedit & tertium significatum, eorum scilicet, quæ absoluto sermone dicuntur, quæ impermixtas summasꝗ habere qualitates diximus ac elemēta uocari. Quin etiā qualitates ipsas est quan

do corpo=

do corporibus ijs, quæ affecta qualitate sunt similiter appellamus. Verum de hoc mox agetur. Sed ad rem propositam, cum qualitate affecta corpora trifariam dicuntur, cōsyderandum arbitror in quaque dictiōe, quẽadmodū utamur appellatiōibus, utrū ne ut simplex aliquid & immixtū iudicantes, an ueluti ad symmetron eiusdem generis, uel speciei cōferentes, an ueluti ad rem quamlibet, sicut cum os siccum dicimus, aut frigidum, absoluto ita sermone nominantes, nō adiecto leonis, canis, aut hominis. Palam nanque est, quod ad uniuersam naturā omnium quæ sunt in mundo corporum respicientes aliquid concipimus medium, cum quo conferentes, ipsum siccum dicimus. At si quis leonis, uel canis, uel hominis os siccum esse dicit, liquet hunc rursus ei quod in ipsis animalium ossibus medium est id comparare. Est que quoniam uniuersorum animalium, alijs magis, alijs minus sicca ossa sunt hic quoque os aliquod in aliquo animalium genere intelligendum, quod media temperie sit, uerbi causa. hominis, atque huic reliqua collata, alia humida, alia sicca appellanda. Iam in ipsis hominibus alius os siccū, alius humidum habere dicatur, utique ei, qui medius est, ut in hominibus collatus. Quod uero in omnibus quæ sunt, quod medium inter extrema est, id symmetron, atque in illo genere, uel specie temperatum sit, in omni mihi sermone subaudiendum perpetuo est.

petuo est, quanquam sit in dictione omissum. Atque cum haec quidem sic se habeant, ubi aliquis hanc, uel illam humidam, calidam ue temperiem affirmat, rogandus est quemadmodum dixerit, utrum ne hunc quempiam uni definito comparans Platoni uerbi gratia Theophrastu, an secundum genus quodlibet, speciem ue collationem faciens. Quippe uel ut hominem, uel ut animal, uel ut substantiam absolute, tertium enim significatum cuiusuis talium nominum, quod simplex esse impermixtumque diximus, id in mixtis substantiis non est. Sed in ipsis primis, quae etiam uocamus elementa. Ita cum quodque affectorum qualitate corporum trifariam dicat nobis ad propositam de temperamentis tractationem, duobus tantum est opus, ut qui uel ad unum quodlibet, uel ad medium eiusdem generis comparemus. Quoniam autem multa genera sunt, quemadmodum utique & indiuidua, poterit multis modis idem corpus, & calidum, & frigidum, & humidum, & siccum esse. Verum cum uni cuilibet comparatur admodum manifestum est contraria de eodem dicere licere. Veluti Dionem Theone quidem, & Mennone sicciorem Aristone, & Glaucone humidiorem. At cum ad medium eiusdem generis, uel speciei fit collatio, hic iam confundi, conturbarique, qui parum exercitati sunt, solent. Idem namque homo humidus simul & calidus esse potest, sed non minus

D siccus

ſiccus & frigidus. Verum ſiccus quidem & frigi-
dus ad mediocris temperamenti hominem colla-
tus, humidus autem & calidus, ad aliud quoduis
animal ſtirpem ue, aut ſubſtantiam comparatus,
uerbi gratia ad animal, ut apem & formicā: ad ſtir-
pem, ut oleam, uel ficum, uel laurum. Ad aliam ue-
ro quampiam ſubſtantiam, quæ nec animal ſit, nec
planta, ut lapidem, ferrum, uel æs. In his uero colla-
tionem, quæ ad hominem fit, ad rem eiuſdem ſpe-
ciei dixeris. Quæ ad apem, uel formicam eſt, ad ali-
quid eiuſdem generis. Simili modo quæ ad ſtirpē
fit quamlibet. Eſt enim ſupra animal ſtirpis genus,
quemadmodum ſane ſuperioris, ꝗ̄ ſtirpium gene
ris ſunt lapis, ferrum, & æs: uocetur tamen pro do-
cendi compendio ad omogenes, id eſt, rem eiuſdē
generis, omnis eiuſmodi comparatio. Illud modo
in ea determinātibus nobis quod ubi ſimpliciter
ſubſtantia quæpiam eucratos, ſiue temperata di-
citur, tum hac alia ſiccior, alia humidior, & alia fri-
gidior, alia calidior, eo loco eam quæ ex contrarijs
æqua prorſus inter ſe portione coeuntibus cōſtet,
eucraton, ſiue temperatā nominari. Quæcunq; ue-
ro ab hac deficiunt, ſuperantq; aliquo eam ſuperan
tis nomine uocari: ubi uero ſtirpem, animans ue ul
lum eucraton dicimus, nequaꝗ̄ in ea dictione ſim-
pliciter contraria inter ſe comparamus. Sed ad natu
ram uel animalis, uel ſtirpis referimus. Ficū uerbi
gratia

gratia temperatam dicentes, cũ talis sit, qualis maxime ficus esse natura debeat. Rursus canem, suem, equum, & hominem, cum eorũ quisq; pro sua natura optime se habeat: optime uero se habere aliquid pro sua natura ex ipsis functionibus intelligitur. Quippe animal, ac stirpem quamlibet, tũ optime se habere dicimus, cum optime suam functionem obeunt. Ficus enim uirtus, bonitasq; est, optimos, plurimosq; ficos afferre. Ad eundem modũ uitis, plurimas optimasq; uuas pendere. Equi uero, q̃ uelocissime currere. Canis, ad uenationes quidem, & tutelam q̃ animosissimum, ad domesticos q̃ mitissimum esse. Hæc igitur omnia, animalia dico & stirpes, optimam, mediamq; habere in suo genere temperiem dicemus, non utiq; absoluto sermone, cum paritas exacta contrariorũ in ijs sit. Sed cũ ea mediocritas, quæ ad potestatem refertur, his adsit. Eiusmodi aliquid, & iustitiã esse dicimus, nõ quæ pondere, & mẽsura. Sed quæ eo qđ pro dignitate cõuenit æqualitatẽ explorat. Est igitur temperaturæ æqualitas in omnibus temperatis animalibus, stirpibusq;, non ea, quæ ex pari elementorum cõmixtorum spectatur mole, sed quæ tũ animalis, tũ stirpis naturæ conuenit. Cõuenit aũt alias, ut humidũ sicco, & frigidum calido præponderet. Neq; enim similem habere tẽperaturã debent, homo, leo, apis, & canis. Ergo ad quærentẽ cuius sit

temperamenti, homo, equus, bos, canis, aliud ue quodlibet, non est absoluto sermone respondendum. Non enim fieri potest, ut qui ad ea, quæ multis modis sunt dicta, uno modo respondet, non coarguatur. Oportet igitur duorum alterum, aut oẽs percensere differentias, aut percontatum prius, de qua rogauerit, illam solam dicere Nam si ut in animalibus, cuius esset temperamenti rogabat, ad id quod medio est inter omnia animalia temperamento respicientes, respondere oportet. Si absolute, atq; ut ad omnem substantiam. Sic iam cõtraria, quæ sunt in eo comparare inter se oportet atq; æstimare, haud quaq; ad actionem temperiem referentes, sed ad elementorum portiones, sin huic cuipiam singulatim comparans, rogabat, utiq; ad illud solũ conferendo est respondendum. Iam minus etiam, si indiuiduorum cuiuslibet dionis, uerbi gratia uel huius canis, rogemur, quæ nam sit substantiæ temperatura, est simplex danda responsio. Dabit enĩ hinc sophistis, ad calumniam occasio non parua. Nam si calidi esse temperamenti, & sicci dionem dicat, facile licebit illis, partim hominem quemlibet, qui calidioris q̃ dion sit, & siccioris temperamenti proponentibus, ut ad illum humidum, frigidumq; dionẽ dicere, partim aliud quoduis animans stirpemue, uerbi gratia leonem, aut canem, atq; his humidiorem, ac frigidiorem asserere dionem.

nem. Quiſquis igĩt nec ipſe ſeſe fallere, nec ab alio falli uolet, huic opus eſt ab his ſubſtantijs, quæ ſimpliciter calidæ, frigidæ, humidæ, ſiccæ dicunt̃ incipere, atq; ita tranſire ad reliquas. Ac primum quidem illud ipſum in ijs exploratũ habere, ne has quidem tametſi maxime uidentur abſoluto ſermone dici, quo minus ad mediocre eiuſdem generis comparentur effugere, ueluti enim canem medio temperamento eſſe omnium canum dicimus, cum pari ſpatio diſtat ab extremis, ita ſubſtantiam medio eſſe temperamento dicemus, cum pari modo ab extremis abeſt, quæ ſcilicet & prima omnium ſunt & elementa. Porro aberit pari modo ab extremis, cum ea continet æqualiter inter ſe mixta. Ergo quæ ſupra citra ue hanc, temperies erit, eam calidã, frigidam, humidam, uel ſiccam dicemus, ſimul ei, quæ media eſt, conferentes, ſimul cõtrariorum elementorum examen in ea facientes. Qua nimirũ ratione ſimpliciter eam calidam, frigidam, humidã, ſiccam ue pronunciabimus: ubi uero cum medio temperamento conferimus, nõ ſimpliciter, ſed qđ ad mediocre eiuſdem generis ſic ſe habet. Porro genus earum ſubſtantia eſt, omnia enim ſub hac, ut ſuperiori ſunt genere, tum animata, tum inanima. Eſtq; hæc hominis, canis, platani, ficus, æris, ferri, aliorum deniq; omnium, commune genus. Sub ea uero ſunt alia genera permulta. Animal quidem,

 auis,

auis, piſcis: ſtirps arboris & herbæ: auis, aquilæ & corui: piſcis, lupi & rombi. Simili modo oleæ & ficus, genus eſt arbor: anagallidos, & peoniæ, herba. Iam hæc ultima ſunt genera, eoq; ſpecies appellantur, coruus, rombus, ficus, anagallis, ſimiliter homo & bos. Ac ſupernæ quidem deſcendentibus, hæc ultima ſunt genera, ꝓinde ſpecies dictæ. Inferne uero aſcendētibus, ab indiuiduis ſcilicet ſubſtantijs, pria ſunt. Indicatūq; alio opere eſt, merito oia quæ media ſunt īter pria & īdiuidua genera, ſimul genera & ſpēs a ueteribus nominari. Ergo cū definita ſignificata iā ſint, ac clare indicatū, quēadmodū tum abſoluto, tū nō abſoluto ſermone calidū, frigidū, humidū, ſiccū ue corpus aliquod pronūciandū ſit, quærendæ nobis deinceps eorū ſunt notæ. Quāq; hic quoq; decernere prius de nominibus oportet quæ in habēdo nobis ſermone, neceſſario incidēt, ſimul explicare rē quandā, quæ poteſtate iā mōſtrata prius eſt, nō tn̄ ab oībus, qui hos cōmentarios euoluēt, facile ſaltem intelligi poteſt. Itaq; de noibus prius locutus, mox ad rē reuertar. Quod calidum, frigidū, humidum, ſiccū non unū aliquid ſimpliciter ſignificent, ubi de corporibus dicunt̄, prius eſt indicatū. Quod aūt & ſolæ ipſæ in corporibus qualitates, citra corpora, quæ eas ſuſcipiunt, ſic iterim nominent̄, id quidē, ut nō dū eſt dictū, ita nūc dici eſt tēpeſtiuū. Quēadmodū nomē

albi, tum

albi tū de colore enūciāt, cū ita loquūt, cōtrarius ē albus color nigro, tū de corpore, qď colorē suscipit, cū scilicet oloris corpus albū dicūt. Ita & calidi nomē, tū de qualitate affirmāt ipsa, tāq̃ si caliditatē appellarēt, tū uero de corpore qď caliditatē sustinet. Quippe caliditatē a corpore qď eā suscipit diuersam habere naturā, & propriā existimare oportet, ueluti in opere de elemētis est īdicatū. Et caliditas quidē qualitas est, eadē uero & calidū dicitur, ueluti & albedo albū. Ipsū uero corpus calidū, unū hoc nomē tantūmodo optinet, calidū, sicuti albū. Nūq̃ tñ caliditas, uel albedo, corpus ipsum dicit. Ad eūdē modū siccū, frigidū, & humidū, noīant tū ipsū corpus, tū qualitas. Non tñ corpus frigiditas, humiditas, uel siccitas appellat, quēadmodum quæ ī eo ē qualitas, hæc cū sic se habeāt, nō alienū ē, cū uel caliditatē, uel frigiditatē disputās quis pfert, nullā exoriri captionē. Quod solæ qualitates his indicent noībus. At calidū, frigidum ue cū dicitur, quando & qualitas ita, & quod eam suscipit, corpus nominatur, facile fit ei, qui redarguere studet, ut quod a loquente non significatur, id quo possit reprehendere, accipiat. Eiusmodi enim rem faciūt, qui sententiam illam, qua dicit Hyppocrates augescentia corpora plurimum habere innatum calidum, oppugnant. Neque enim esse corpus aliquod calidum, ipsum innatum aīali calidum intelligentes,

ligentes, necq id quid sit usquã quærentes, sed de ipsa qualitate, quam scilicet caliditatem appellamus nomen id dici præsumentes, sic dictum eius refellere parant. Et iam apparet, quod de homonymia distinguere, tametsi sit res parua, tamen in rerum usu non leuis experitur momenti, uerum cũ hoc quoque abunde sit definitum, rursum id quod superest, repetamus. Cũ humiditas, & siccitas, & caliditas, & frigiditas, synceræ quædam, & impermixtæ qualitates sunt, quæcunque has suscipere corpora ea calida, & frigida, sicca, & humida, prorsus exactæque sunt. Atque hæc mihi genitorum, & peremptorũ elementa intellige. Reliqua corpora uel animaliũ, uel stirpium, uel inanimorum omniũ, ueluti æris, ferri, lapidum, lignorum, in medio primorum illorũ collocata esse. Nullum enim illorum uel ad summum calidum, uel ad summum frigidum, uel ad summum humidum, uel ad summum siccum est. Sed uel medium prorsus contrariorum, ita ut nihilo magis sit calidum, q̃ frigidum, aut humidum q̃ siccum, uel ad alterum contrariorum est propensum, ita ut magis sit calidum, q̃ frigidum, uel magis sit humidum q̃ siccũ, ac siquidem medium plane sit in utroque contrariorum genere, ita ut non magis sit calidum q̃ frigidum, aut humidum q̃ siccũ, eucraton id siue temperatum omnino dicetur. Sin alterum contrariorum superet, siue in altera oppositione,

fitione, siue in utraque id sit, non etiam dicetur eucraton. Ac si calidum magis sit quam frigidum, quod magis est, id appellabitur. Idem statuendum de sicco, & humido. Ad eundem modum si frigidum magis sit, nominabitur frigidum. At si in utraque oppositione alterum superet, siue calidum una cum humido, siue calidum simul cum sicco, siue frigidum simul cum humido, siue frigidum una cum sicco, utique pro uincẽti sortietur id corpus appellationem. Et has quidem quatuor intemperies, ut supra diximus, plurimi norunt, tum medici, tum philosophi. Reliquas quatuor, quae ex dimidio harum cõstitutae sunt, nescio quomodo derelinquunt, sicut etiam eam, quae prima omnium, optimaque est. Caeterum quod superante calido liceat nihilo magis humidã esse, quam siccam temperiem: quod utique ad hanc spectet cõiugationem, id uel ex ijs, quae iam dicta sunt, manifestum arbitror, facileque est etiam si nihil esset praedictum, id colligere. Concedentibus semel illud saltem, alteram esse temperiem humidam & calidam, alteram siccam & calidam. Si nanque necessariũ omnino nõ est siccam esse, quae calida sit, sed licet eam & humidam esse, licebit utique & mediam esse: propior nanque siccae temperaturae media est, quam humida. Ad eundem modũ est & frigida quaedam temperies altera, in qua nimirum frigidũ pollet: hanc tamen nec humidam esse, nec siccam, est ne

E cesse.

cesse. Sed potest inter has & media esse. Rursus enim hic quoque eandem asseres rationem. Nempe si necesse non est frigidam temperiẽ esse humidã: sed licet & siccam eam fieri manifestum est, mediã quoque esse posse. Quippe quæ uicinior humidæ est quam sicca. Ergo ueluti duæ intemperies in altera oppositione sunt monstratæ, altera calida tantum, altera frigida. Sic in altera oppositione duæ aliæ sta tuantur, altera sicca tantum, altera humida, medio- criter scilicet sese habentibus calido & frigido. Ite- rum nãque dicemus hic quoque, sicuti necesse nõ est, si qua temperies sicca est, hanc protinus calidã quo- que esse. Sed fieri posse, ut etiã frigida sit, ita fieri po- test, ut quæpiã nec calida sit nec frigida. Sed in hac quidem oppositione eucratos, siue temperata, in al tera, sicca. Simili modo nec humidam temperiem necesse est calidam, frigidam ue esse. Sed eam me- diam esse inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intemperiem, quæ in calido est & frigido, sequatur ea quæ est in alte ra oppositione intẽperies, uel hanc, quæ in illa, lice bit aliquando & naturam, quæ in caliditate & fri- giditate temperata sit, uel siccam esse, uel humidã. Inuicẽque quæ in his tẽperata sit, uel calidã esse, uel frigidã. quare sũt & hæ ab ijs, quas priores tũ medi ci, tũ philosophi nobis tradiderũt quatuor diuersæ intẽperies. Medioque loco positæ inter temperatos habitus

habitus, & eos qui ĩ utraq; oppositiõe sunt ĩtẽperati. Qui nãq; ĩ summo ẽ tẽperatus, is neutrã oppositionẽ habet superantẽ. Qui uero aduersus huic ẽ ĩtẽperatus, utrãq; habet uitiosam. Mediũ sortit̃ locũ, qui ĩ altera quidẽ ẽ tẽperatus, ĩ altera ĩtẽperatus, qui utiq; & ex dimidio eucratos, ex dimidio ĩtẽperatus cũ sit, merito medius dici põt inter eũ, qui ex toto est tẽperatus, & eũ qui ex toto est ĩtẽperatus. Et si quidẽ hæc sic se habẽt, sicut certe se habẽt, cur nouẽ dicere uniuersas tẽperamẽtorũ differẽtias dubitemus. Tẽperatã quidẽ unã, nõ tẽperatas octo, quarũ quatuor simplices sint, hũida, sicca, calida, & frigida, quatuor cõpositæ hũida simul & calida, sicca pariter & calida, frigida simul & hũida, frigida simul & sicca. In quolibet uero iã dictorũ tẽperamentorũ permagnus ẽ excessus, defectusq; modus nõ in ijs modo quæ simplicia sunt. Sed etiã ĩ cõpositis. Idq; tũ ĩ tota substãtia. Tũ uero ĩ unoquoq; genere. Si cui igit̃ agnoscẽdorũ tẽperamẽtorũ cura ẽ, incipiat exercitationẽ oportet ab ijs ĩ quolibet genere naturis, quæ tẽperatæ, mediæq; sunt. Quippe cũ si his alias cõparet facile qđ in quauis superet deficiat ue inuenerit. Ergo primũ de ijs, quæ simpliciter loquẽtibus, tẽperata, ĩtẽperataq; dicunt̃, agẽdũ; quæ scilicet in oĩ generata substãtia, nõ in solis aĩalibus & stirpibus disquirenda diximus. Porro hic quoq; tãtillũ saltẽ distĩguere de noĩbus cõueniet, qđ

calida temperies, alia iam energia, siue, ut loquũtur actu sit, alia potestate, tum quod potestate ea esse dicamus, quæ quod dicuntur, id nondum sint: sed facile id fieri possint. Quoniam naturalem, ut id fiant facultatem sint adepta. Igitur primũ de ijs, quæ actu calida, frigida, humida, & sicca sunt, disseramus, auspicati ab uniuersa substantia. Mox ad animalia & stirpes discensuri. Ita enim comsumm• atio nem habebit, quod institutum nobis est. Quoniã igitur quod in omnium genere, maximeq; in uniuersa substantia medium est, id ex mixtione extremorum conflatur, utiq; conueniet, ut tũ notio eius tum agnitio ex illis sumatur. Ac notio quidem facillima est. Quippe a calidissimo omniũ, quæ sub sensum ueniũt, ueluti igni, aut quapiam aqua, quæ ad summum sit feruens ad id, quod omuium, quæ nobis apparent, est frigidissimum, ueluti glaciem, & niuem uenientes, æstimato interea interuallo, in medio ad unguem id diducimus. Sic enim symmetron, quod scilicet ab utroq; extremorũ pari abest spacio, intellectu comprehendemus. Quin etiã id nobis præparare licet. Miscentibus aquæ feruenti parem modum glaciei. Quod enim ex ambobus est mixtum pari interuallo ab utroq; extremorum aberit, & eo quod urit, & eo quod frigore stupefacit. Non est igitur difficile ei, qui ita mixtum tetigerit, medium uniuersæ substantiæ in calidi frigidiq;

oppositio

oppositione habere, eiusq; meminisse, atq; alia omnia illi ueluti norme adaptata iudicare. Quin etiã si terram, quæ sicca sit, uel cinerem, uel tale aliquid quod plane sit aridum, pari aquæ modo imbueris, medium in sicci humidiq; oppositione effeceris. Ergo ne hic quidem difficile est ubi uisu pariter, tactuq; eiusmodi corpus noueris memoriæ id infigere, eoq; ad humorum, ac siccorum, quæ deficiant, superent ue agnitionem pro norma, exemplariq; uti. Porro corpus de quo iudicandum est, mediocriter calens est. Nam hoc ipsum humidi, siccique medium corpus si ad summum id calorem frigus ue sit perductum, falsam interim imaginationem excitabit, uidebiturq; q̃ sit mediocre, aliquando humidius, aliquando siccius. Quippe si liberalius calefiat, liquatum iam, ac fluxile, humidioris substantiæ phantasiam de se præbebit contra refrigeratũ plus iusto, consistit, ac cogitur, immobileq; redditur, & durum tagenti apparet. Vnde etiam falsam duriciei imaginationẽ exhibet. Quod si ueluti humidi sicciq; parem modum habet, sic caloris, ac frigoris sit in medio, nec durum, nec molle tangenti apparebit id corpus. Atq; tota quidem eiusmodi corpora per tota se miscendi, calidum, inquam, frigidum, siccum, & humidum, homini facultas non est. Terra enim aquæ confusa, miscetur quidem (quatenus scilicet uideri cuipiam possit) atq; ita

tota toti contemperatur. Cæterum appositio exiguarum partium ea est, nequaquam totorum per tota mixtio. Sed ambo ea per tota miscere, dei, uel naturæ est opus, magisq; etiã si calidũ, ac frigidum ĩter se tota per tota miscẽda sint. Attamẽ appositio nẽ eiusmodi effecire, ut sensum effugiãt singula simpliciũ corporũ, nõ solũ naturæ opus dei ue ẽ. Sed etiã nostrũ. Neq; enĩ difficile ẽ tali mixtiõe, lutum, qđ mediũ sicci, hũidiq; sit, moliri. Simili mõ & qđ calidi ac frigidi sit mediũ, uidebit q; tibi eiusmodi corpus ĩ calore & frigore tẽperatũ: ĩmo etiã in duricie, molliciẽq; medio statu esse. Id aũt genus est hominis cutis, utpote omniũ extremorũ calidi, frigidi, hũidi, sicci uere media. Maximeq; ea, quæ est in manu, hæc enim omniũ sẽsibiliũ ueluti norma futura erat prudẽtissimo, nimirũ animãtiũ tactus instrumẽtũ ab ipsa natura præparata. Quo magis eã ab omnibus extremis calido inq;, frigido, sicco, & hũido pari abesse interuallo oportuit. Iã utiq; & cõstat ex horũ omniũ equis portiõibus, nõ cõpositis mõ, sed etiã per totas se mixtis, qđ nostrũ plane nemo efficere põt: Sed ẽ naturæ opus. Quæcũq; igitur partes cute sunt duriores, ueluti ossa cartilagines, cornua, pili, ungues, ligamẽta, ungulæ, calcaria, in his omnibus siccũ præualet. Quæcũq; uero molliores sunt, sicuti sanguis, pituita, seuum, adeps, cerebrũ, medulla tũ spinalis, tũ altera, in his humidi

plus

plus ẽ, q̃ ſicci. Quin etiã quãto ſicciſſima omnium quæ ſunt in hõie pars cutẽ ſiccitate ſuperat, tãto rurſus acute ſuperat, qđ eſt hũidiſſimũ, porro uidet nũc diſceptatio noſtra, ea quæ utiliſſima ſunt attingere, ac docere ſimul qđ tũ animaliũ, tũ uero omnium corporũ tẽperatiſſimus ſit hõ. Simul qđ omnium, quæ in eo ſunt particularũ cutis, quæ intra manũ habet omnis exceſſus plane ſit expers. Inſiſtẽtes igit hoc loco, eſtimemus quiſnã ſit optime tẽperatus hõ, quẽ ſcilicet totius ſubſtãtiæ, uel potius tum hõim, tũ reliquorũ animaliũ mediũ, ueluti regulã & normã ſtatuẽtes, reliquos oẽs huic collatos calidos frigidos, hũidos, ſiccos ue dicere oportet. Cõcurrãt aũt oportet in hoc hõie multæ notæ. quippe & cũ uniuerſa ſubſtãtia collatus, medius apparere in ea debet, & magis etiã cũ hõibus & beſtijs. Ac medij quidẽ in uniuerſa ſubſtãtia, cõmunes notæ dictæ iã ſut. Quæ uero in animaliũ, ſpeciebus notãt, actiõis perfectiõe quæ cuiqꝫ ſit cõueniẽs iudicant. Conuenit autem homini, ut ſit ſapiẽtiſſimus, cani, ut mitiſſimus pariter ſit & fortiſſimus, leoni, ut tantum ſit fortiſſimus. Sicuti oui, ut ſit tantum mitiſſima. Iam uero quod corporis actiones conſentientes eſſe animi moribus oporteat, tum Ariſtoteli in his, quæ de partibus animalium ſcripſit, tum uero nobis alibi nihilominus ẽ mõſtratũ. Ac methodus quidem hæc eſt. Exercitari uero, ut non in ſin-

gulis modo

gulis modo generibus, sed etiam in uniuersis medium in promptu quis noscat, id cuiuslibet hominis non est: sed diligentis imprimis, & qui per longam, experientiam, & multam omnium particularium peritiam, inuenire medium queat. Quippe ad eundem modum plastæ, pictores, statuarij, alij denique fictores, quæ pulcherrima in omnium specie sunt, tum pingunt, tum fingunt, ueluti hominem, equum, bouem, leonē formosissimum, ad id quod medium est in illa specie collimantes, laudantque homines quandam Polycleti statuam canonem appellatam. Inde adeo id nomen sortitum, quod partium inter se omnium competentiam ad unguem habeat: habet autem quem nunc quærimus, plus aliquid, quam Canon ille. Quum non solum humoris ac siccitatis in medio consistat, is qui eusarcos, siue quadratus est homo: sed etiam optimam formationem sit adeptus. Quæ fortasse bonam quatuor elementorum temperiem est comitata, fortasse diuiniorem aliquam superne originem habet. Cæterum prorsus eusarcon saltem esse eiusmodi hominem, id uero est necessarium. Quippe mediocritas in carne, ex mediocritate temperamenti prouenit: protinus autem adsequitur tale corpus, ut optime ad actiones sit comparatum. Tum in mollicie, & duritia præterea calore ac frigore mediocriter se habeat, atque hæc omnia insint cuti, huiusque maxime illi

me illi parti, quæ eſt intra manum. Scilicet quæ callum eiuſmodi non contraxit, qualis in remigibus & foſſoribus cernitur. Cũ enim gemini uſus cauſa manus ſunt factæ, tactu diſcernẽdi, & rem quãpiam comprehendendi utriq; quæ molles ſunt ad exquiſitius tangendum, dure ad aliquid maiore ui capiendũm magis ſunt idoneæ. Quin etiã cutis, quæ non ſolum omnium hominis partium, ſed etiã uniuerſæ, quæ generationi, corruptioniq; ſubijcitur ſubſtantiæ media eſt, ea nec calloſa, nec dura lapidea ue eſt, ſed ſecundum naturam ſe habens, quo ſcilicet cutis genere maxime perfectũm eſſe tactũ cenſemus. Ac quod in duritia & mollicie medium omnium particularum locum ſit ſortita, abunde liquet. Quod autem & in calore, ac frigore ſimiliter ſe habeat, ex eius ſubſtantia maxime intelligas licet. Eſt enim ueluti ſanguine præditus neruus, qui ſit inter neruum, & carnem quiddam plane medium. Ac ſi ex mixtis utriſq; conſtitueretur. Cæterũ neruus, omnis exãguis eſt & frigidus. Caro multiſanguinis & calida. Media inter utrunque eſt cutis. Nec plane exanguis ut neruus, nec ſanguine abundans, ut caro. ſi igitur hanc omnium animalis partium, ueluti normam. Iudicemq; proponens, reliqua illi conferas, atq; ad eam examines, octo diuerſas intemperies in eis inuenies. Iamq; membratim ubi de omnibus deinceps diſſeram, humidiſſimũ,

frigidissimumq; in corpore pituita est. Calidissimum sanguis, non tamē est is perinde humidus, ut pituita. Siccissimū ac frigidissimum est pilus. Minus eo & frigidum & siccum est os. hoc uero minus siccum est cartilago. Proxime hanc sequit̄, quē Græci ex cartilagine & ligamento composito nomine, chondrosyndesmon uocant, post hunc tendo, deinceps membrana, & arteria, & uena, ipsa scilicet corpora uasorum. Succedunt deinde nerui duri: molles autem nerui in humiditate & siccitate, mediam naturam, sicuti cutis optinent. Nam in altera oppositione, quæ est calidi & frigidi neruus mollis in medio non est. Sed tantum ei desit de calore, quantum de sanguine. Ita uero & reliqua omnia prius dicta, tāto sunt cute frigidiora, quanto minus habent sanguinis. Etiam tunicæ ipsæ, maxime sanguineorum uasorum. arteriarum, dico & uenarum, nō solum exangues sunt, sed etiam frigidæ natura cōtactu tum sanguinis calefiunt, atq; ad medium temperamenti statum ueniunt. Sanguis uero ipse, a corde suum accipit calorem. Quippe id uiscus natura tum omnium animalis particularum maxime sanguineum, tum uero calidissimum est: proximum illi iecur est. uerum cor paulo q̄ cutis minus est durum, iecur multo. Itaq; etiam humidius q̄ cutis cor est, quanto scilicet est mollius. Iam uero caro humidior cute est, eadem tamen calidior. Spinalis autem

medulla

medulla cute est humidior, atque etiam frigidior, Sicuti hac rursus humidius est cerebrum: cerebro autem ipso adeps cui concretio contigit, propterea quod membranis adiacet. Crasso nanque oleo est simile. Eoque congelatur, ubi cum frigidis, & exanguibus particulis coniungitur. At neque circa iecur coire adeps potest, neque circa arterias, uenas ue, aut cor. Sed nec circa aliam ullam præcalidam particulam. Quoniam autem cogitur per id, quod ualde est frigidum, idcirco calefacta liquatur, cæterorum congelatorum ritu. At cerebrum calefactum minime liquatur, eoque adipe minus est humidũ. Porro minus humida quã adeps, est & pulmonum caro. Vt quæ nec ipsa calefacta liquescat. Iam longe etiam quàm hæc adipe minus humida est, tũ lienis, tum renum caro. Omnia tamẽ cute sunt humidiora, harum rerum demonstrationes proximo libro tradam, sicuti omnia quæ ad uniuersam de temperamentis disputationem pertinet, duobus deinceps comẽtarijs exponam.

Galeni de temperamẽtis, Thoma Linacro Anglo interprete, libri primi, finis.

GALENI DE TEMPERAmentis, liber secundus. Thoma Linacro interprete.

AC quod multifariam quidem dicatur, humidum, siccum, calidum, & frigidum corpus in proximo definitum est libro, demonstratum praeterea est, nouem esse temperamentorũ differentias. unam quidem quae mediocris sit & eucratos, quã etiam temperatam uocamus. Reliquas omnes intẽperatas quatuor simplices, unica scilicet in quaq; pollente qualitate, calore, frigore, siccitate, uel humiditate: quatuor ab his diuersas, in quibus utriusq; oppositionis altera qualitas exuperat, dico autem duas oppositiones, altera quae est calidi & frigidi, altera quae est frigidi & sicci. Ab his ad notas earũ digressi, de temperata natura disceptauimus, quoniam haec omnium prima uirtute, potentia cognitionisq; ordine sit. At cum temperatum aliud absolute dictum inueniatur in uniuersa rerum natura. Aliud in singulis generibus, principio uisum est de eo consyderandum esse, quod communiter in uniuersa natura estimatur, huius norma, iudiciũq; erat, elementorum portionis aequalitas. Cuius rei gratia extremorum omnium medium ad unguem redditum, eucraton & symmetron, siue temperatũ

& medio-

& mediocre mauis, dicitur. Reliqua quae in singulis generibus temperata dicuntur propriis corporũ functionibus usibusq; iudicant. Eoq; fit, ut idẽ animalis cuiuspiam stirpis ue corpus, omniũ quae in eo sunt genere, medium esse possit, id est, in illo genere eucraton & mediocre. Alteri cuipiam comparatum, uel stirpium, uel animalium, uel animorũ generi, discraton, siue intemperatum. Quippe uiuentis corpus cum domortui collatum, humidius eo, calidiusq; est, uerbi gratia, leo uiuẽs, leone mortuo, tum ipse seipso, tum alter altero calidior, humidiorq; est. Atq; inde adeo dictum ueteribus est, animal calidum & humidum esse. Non absoluto sermone, quod humiditas in eo, calor ue, exuperet (Sic enim inuenire est animalia sicca, frigidaq; cõplura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatũ: uiua enĩ apes calidior hũidiorq; q̃ mortua est, & formica uiua, q̃ mortua. Cũ hoie tamen, equo, boue ue collata, tũ aliis sanguine praeditis animalibus, omnia id genus frigida, siccaque temperie sunt. Quin si ad uniuersam naturam spectans ea expendas, ne sic quidem quo minus frigida, siccaq; sint, elabantur. Tanq; enim in unoquoque genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in uniuersa substantia, cum aliquid medium transierit, nõ amplius eucraton, sed uel calidum, uel frigidũ, uel humidũ,

 uel siccũ

uel siccum nominabitur. Monstratum enim supra est hominem non solum animalium, stirpium ue: sed etiam reliquorum omnium maxime esse temperatum. Quoniam autem ex multis & dissidentibus is conditus est partibus, manifestum est quae pars medio omnium sit temperamento, eam esse maxime eucraton, siue temperatam. Quae nanque animalis eius quod medij sit temperamenti, media particula est, haec omnium simpliciter est temperatissimum. Monstratum uero est id esse in homine cutem. Atq; huius eam maxime partē, quae in manu est interna. Si tamen qualem eam natura est molita, talis perstiterit. Iam uero quod nec cuiuiusq; hominis cutis mediū absolute loquendo sit uniuersae substātiae. Sed eius qui maxime est tēperatus, dictū prius est. Plurimā enim esse ipsis quoq; hominibus inter se differētiā, uerū maxīe tēperatus is est, qui corporis habitu, medius horū extremorū apparet, gracilitatis, crassitudinis, duriciei, molliciei itēq; caloris, & frigoris. Inuenias enī cuiuslibet hominis tangēdo corpus, uel mitē & halituosum calorē, uel igneū, & acrē, uel horū neutrū, Immo frigiditatē quādā pollētē, frigiditatē aūt pollere ut ī hoīs corpore ītelligere oportet. Eoq; tū sanguineo, tū hūido. Ac corpore quidē talis ē tēperatissimus hō. Idē aīo quoq; medius omnino ē, audaciae & timoris. Cūctatiōis & praecipitatiōis, misericordiae, &

inuidiae:

inuidiæ: fuerit uero talis alacer amicorũ amãs, hũanus, & prudens. Et tẽperatissimus quidẽ hõ ex his primũ, potissimũq; agnoscit. Accedũt non pauca eorum, quæ ex necessitate hæc sequunt. Quippe edit, bibitq; in modo, & nutrimẽta nõ solũ ĩ uetre, sed etiã in uenis, & tota corporis mole, ꝓbe cõcoquit. Oẽsq; (ut semel dicã) tũ naturales, tũ aĩales uirtutes inculpatas habet. Cũ & sensuũ facultatibus, & membrorũ moribus optimis sit præditus, & tũ uiuido colore semper sit, tũ ad perspiratũ excremẽtorũ bene cõparatus. Idẽ medius inter somnolentũ & peruigilẽ, inter glabrũ & hirtũ, inter nigrũ colorem & album, pilosq; habeat cum puer est magis rufos q̃ nigros, in flore est contra. At quoniã differentiarũ, quæ ex ætate eius spectant, mẽtionẽ feci, nõ alienũ sit, aliquid iã de ijs quoq; apponere. Porro uolebã unius cuiusq; prædictarũ notarum causas persequi, uerũ cũ ad ea, quæ nũc sũt ꝓposita magis urgeat ætatũ cõsyderatio, quæ etiã maximã nobis ad causarũ inuẽtionẽ facultatẽ suggerit, huic nũc insistamus. Intelligamus igitur recens formatũ animal in utero matris, quo sciamus qua ratione humidissimũ, calidissimũq; sit, prima enĩ eius cõstitutio ex semine & sanguine est, quæ humidæ & calidæ res sunt, his autem magis semper siccescentibus, primum quidem formantur membranæ, tunicæ, itẽ uiscera & sanguis uasa, ultĩa uero perficiũt

ossa &

ossa, & ungues, & cartilagines, concreta scilicet eorum substantia. Ante enim quam uel tendi possit subiecta substantia, uel concrescere, nihil fieri memoratorum potest. Et tunicae quidem, ac membranae, arteriaeque, & nerui, & uenae, tensa ea, ossa, cartilagines, ungues, ungulae, & uiscera, coagulata ea perficiuntur. His uero in utero perfectis ita deinde pariter infans. Est uero adhuc in summo humidus, ueluti maris alga. Idque nõ in sanguinis uasis modo & uisceribus, ac carnae, sed etiam ipsis ossibus, quae scilicet siccissima sunt omnium quae in nobis sunt, partium. Verum tum haec, tum reliqua tota una cũ his membra quasi cerea sint, infantium nutrices fingunt, formantque. Tanta est in toto puellorum corpore humiditas. Quin si recens editum porcellum, uel esse, uel dissectum inspicere uelis: carnem quidem eius muccosam, praehumidãque inuenies. Osseum uero genus uniuersum, caseo qui modo sit coagulatus ad simile. Adeo, ut nuper nati animalis corpus propter redundantem in eo humorem libens non comedas. Quod maxime tum suilli, tum ouilli foetus corpori accidit, propterea quod ea maxime sunt humida. Caprinũ, quod siccius sit, & melius esui est & iucundius. Contra uero quam in nouellis procellis, quaecunque iam senuerũt, haec ossa quidem omnia & ligamẽta uniuersa, praesicca, sine succo, & insipida possident. Carnem uero neruosam

& duram

& duram. Arterias quoq; & uenas, & neruos, ætatis culpa lori uice, insuaues, & sine succo. Quæ medio statu horum, ac nuper natorum sunt, quæ utiq; iam ætate processerunt quantũ a senio absunt, tantum & ab extrema siccitate sunt remota. Quæ minora sunt, atq; adhuc augescunt, tantum ea quoq; ab gestati etiamnum fœtus humore absunt, quantum processerunt ætate. Florescens uero ætas omnium animalium maxime in medio extremorũ est, neq; sicut senium ad summam perducta siccitatẽ, neq; ueluti infantium ætas in humore & multo uuido mersa. Cur igitur aliqui celebrium medicorum humidum esse senium, prodiderunt. An uidelicet quod excrementorum abundantia sunt decepti. Quippe tum oculi his lacrimis suffunduntur tum nares destillatione manant. Tum in ore eorum saliuæ copia exuberat. Ad hæc tum tussiunt, tum excreant pituitam. Scilicet pulmones quoq; hac esse refertos iudicantes, uẽter quoq; illis pituita est plenus. Tũ singuli articuli quodamodo muccosi. Cæterum nihil horum obstat, quo minus senum corpora sicca censeantur. Vt quorum neruos & arterias, & uenas, & membranas, & omnium instrumentorum tunicas, multo q̃ prius erant, sicciores inuenias. Circumfundi autem illis extrinsecus, intrinsecus ue, aut pituitosum quendam humorem, aut muccosum. Verum tantum abest, ut eiusmo-

G di signa

di ſigna uniuerſa ſenilem ætatem humidam confir mant,ut etiam ſiccam eſſe prope teſtentur. Idcirco nanq; particula quæuis ſiccior, quã ante uidetur, quod per caloris imbecillitatem,ſimiliter non nutri tur.foris enim copia illi, humidi excrementi ſuper= fluitat. Corpus autem cuiuſq; intrinſecus, ſiccum eſt,quod nec trahere intro nutrimentum ualeat, nec eo ſufficienter frui. Eſt ergo humidus ſenex, non proprijs ſuis particulis,ſed excrementis.Rur= ſum ſiccus, nõ excrementis, ſed particulis ipſis.Ita nimirum alio genere ſiccus,alio humidus. Verum non eſt ad præſens de excrementis eius,ſed de pro prijs partibus diſceptatio, quarum propriæ actio nes uitam eius complent: his igitur ſiccus ſenex eſt, quibus ſcilicet puer eſt humidus. Ipſis nimi rum ſolidis corporis particulis, oſſibus, mem= branis, ligamentis, arterijs, uenis, neruis, tunicis, carnibuſque. Meritoque Ariſtoteles ſenium mar centi ſtirpi adſimilat. Quippe ſtirpes nouellæ dum ſunt, molles, humidæque cernuntur, ſene= ſcentes aſſidue magis ſicceſcere uidentur. Ad po= ſtremum ſiccæ prorſus redduntur. Idque ipſis mors eſt. Ac quod ſicciſſima ætatum ſenilis ſit, ex iam dictis liquet. Quod autem & frigidiſſi= ma ſit, id uel magis eſt euidens. Ita ut de eo ne= mo dubitauerit. Nam & tangenti ſenes frigidi ap= parent, & facile in frigidum ſtatum mutantur.

Et nigri

Et nigri, & liuidi fiunt, & frigidis morbis facile capiuntur. Apoplexia neruorum resolutione, stupore, tremore, conuulsione, destillatione, raucedine. Porro perijt eorum omnis paulo minus sanguis. Eoque una perijt & coloris rubor. Iam uero concoctio his, & digestio, & significatio, & appositio, & nutritio, & appetentia, & sensus, & motus, oblesa omnia sunt, uitioseque administrata. Et quid, quæso, aliud est senium, quam uia ad interitum? Ita si mors naturalis caloris est extinctio, utique senium ueluti tabes quædam eius fuerit. Verum non perinde de puerorum, & florentiũ ætate inter medicos conuenit. Sed nec dirimere inter eos litem est promptum, probabiles enim sunt utrorumque rationes, tum eorum, qui pueros calidiores esse, quam florentes ætate censent. Tum eorum, qui contra, florentes calidiores pueris esse contendunt. Alteri nanque ex eo quod sanguinis humor omnium, quæ in animalis habentur corpore calidissimum natura sit, tum quod foetus in utero propemodum sanguis tantum sit post enim fingendis utique iam particulis, aliud os efficitur, aliud arteria, aliud uena, aliud diuersum ab his aliquid: omnia tamen rubra, tum quod sanguinem syncerissimum, calidissimũq; optineat: colligũt calidissimũ esse gestatum in utero foetũ. Quod si est etiã pueros quãto gesta

 tis in

tis in utero propiores sunt, tanto esse florentibus aetate calidiores. Alteri quod etiam plurimus sit in florẽtibus sanguis, ac copiosior q̃ in pueris. Ita ut eius occasione crebro his sanguis profluat. Quin etiam quod flauae bilis succus, qui sanguine multo est calidior, plurimus his sit, propterea calidiores esse florentes, q̃ pueros, confirmant. Rursus illi ab ipsis functionibus quod tum augeantur, tum plura, q̃ pro corporis sui portione, alimenta tum appetant, tum conficiant, ualidum esse in pueris calorem asserunt. hi contra humiditatis occasione, potius, q̃ caloris ui, augeri illos contendunt. At concoctione non modo florentes non uincere, sed etiã longe ab ijs pueros uinci. Nam & uomitiones ijs ex concoctis cibis accidere, & deiectiones humidas, asperasq;, ac a succo alienas. Quod si appetũt plura, nihil id facere ad caloris robur. Primũ enim id nõ accidere caloris copia, ut animal appetat plura. Immo contra, refrigeratis scilicet his partibus, quibus appetentia debetur. Deinde quoniam nõ tantum ad nutritionem, sed etiam incrementum, alimentum moliuntur. Idcirco etiam pluribus nutrimentis ijs esse opus. Iam uero reliquis functionibus uniuersis, etiam nõ obscure, inferiores esse pueros his, qui florenti sunt aetate, ut qui nec ingredi, nec currere, nõ portare, nec quicq̃ in summa agendorum operum similiter obeant. Cum florẽtibus,

tũ sensum

tum sensum omnem, tum intellectum ad summam perfectionem, bonitatemq; peruenisse dicant. In summa puerum adhuc imperfectum esse florentē, animal perfectum. In perfectis rationabile esse, maxime actiuum maximeq; princeps elementum pollere. Quin somno quoq; plurimo deditos pueros uidere licet, contra minimo florentes esse contentos. Quanq; hunc quoq;, aliter accidere, ne insanū quidem hominem censere aiut, q; calido uicto quodammodo grauatoq; humoris copia, ueluti tum ex temulentis intelligere licet, tum ijs, qui balneo liberalius sint usi. Ita uero & papauer somnificum esse, & mandragoram, & lactucam, & omnia quæ humidiore, frigidioreq; tēperie sunt. Ac tales quidem de propositarum ætatum temperie rationes utrinq; afferuntur. Omnes enim recensere, superuacuum uidetur. Cum formula ipsa epicheRematū, uel ex ijs, quæ retulimus, satis clare perspici possit. Eminus enim utriq;, fermeq; a secundis priora colligunt. Ac tanq; iam sciat auditor quemadmodum auctio, quemadmodum concoctio, & quemadmodum nutritio fiat, uerba faciunt. Simili modo de sensu, de motu, de functionibus, tum naturalibus, tum quæ agi sunt idoneæ, disputant. De somni quoq; generatione & ciborum natura, mentionem, faciunt, quorum nullum simplex promptūq; cognitu est. Sed & multam disquisitionem requi-

 rit, nec

rit, nec potest fortasse ulli compertum esse, nisi qui prius humidam, siccam, calidam, frigidamq; temperiem sciat agnoscere. Quicquid enim eorum ueluti scientes dicunt, id si docere eos cogas, prorsus disputationem de temperamentis, hanc scilicet cui nunc insistimus, desyderabunt. Quare per mutua & ex mutuis, fiunt ijs demonstrationes. Ex ijs quidem quæ nunc quærimus, ceu iam sint cognita, cũ de actionibus disputant, & ciborum ac medicamẽtorum facultates inuestigant, ac de somno, & alijs id genus disserunt. Rursus autem quæ nunc sunt proposita per illa, ueluti prius iã nota demonstrãt. Ego uero eiusmodi demonstrationes non probo, quin si fateri uerum oportet, nec demonstrationes eas censeo, ueluti diffusius in alijs ostendi, satiusq; esse in omni docendi genere existimo, ordinem cõceptionum diffinire. Si igitur principium omnis quæ de temperamentis suscipitur disputationis, tractatio de elemẽtis est, sint ne ea impatibilia prorsusq; mutationis expertia, alterari, mutariq; potentia, ab illorum uero cognitione, secunda deinceps est, proposita nunc disputatio, non utiq; sumenda est ipsorum fides ex ijs, quæ nõ dum sciuntur, sed sicuti tum rectum est, tum uero iustũ, quod sumẽdum ad demonstrationem est, uel euidens aliquid sit oportet, uel quod prius fuit demõstratum. Nõ est igitur neq; de somni generatione mentio faciẽda, neq;

da,neq; de concoctione,neq; auctiõe, neq; de alio id genus ullo, sed ab ipsa sola,nudaq; subiectarum rerum substantia,disquisitio facienda,sicuti in primo libro fecimus. Quippe statuentes aliud esse, quod energia, siue actu sit, aliud quod potestate, de eo quod actu iam calidum,frigidum, humidũ, siccum ue sit,prius differendum esse diximus,subinde ad ea quæ potestate sint ueniendum. Porro eorum, quæ actu,calida,frigida,humida,sicca,ue sunt,obuia, promptaq; omnibus cognitio est, utpote quæ tactu discerni queãt. Qui scilicet, & ignẽ ipsum calidum esse docuit, & glaciem frigidam. Quod si alia quapiam ratiõe notionem,agnitionẽ que calidi, frigidi ue habent, dicant hanc nobis. Inauditam enim ac nullius effectus sapientiam promittunt. Immo si uerum fateri licebit stuporem potius,si rerum sensibilium alium quempiam habere se iudicem meliorem putent, quam ipse sit sensus. Atqui si eorum,quæ actu calida sunt,alius esse iudex q̃ tactus, nullus potest, tangant iam deinceps multos uiros,tum senes, tum adolescentes,tum pueros, tum infantes. Ita enim inuenient, qui magis,minus ue calidi sint. Si de rebus sensibilibus ratiõales demõstratiões quærũt,iã de niue ipsa inquirendũ est,censenda ne sit,sicut oĩbus hoĩbus apparet,candida,an sicut Anaxagoras asseuerauit, nõ cãdida. Iã uero de pice simili modo coruoq;, ac

reliquis

reliquis omnibus estimandum. Necq; enim si non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Omnia igitur quae sensui apparent, si iam fide carere dicunt, nec olorem album esse dicant, nisi prius id uiderint ratione. Immo nec calcem, nec diem, nec solem. Ad eundem modum & de uoce, auribus fidē abrogent, & de odore, naribus, & de omni tangibili, ipsi tactus sensui. Et nōne haec sunt pyronis hesitatio, & nugae immensae? Sane equum fuerat, eos qui optimam sectam in philosophia elegissent, quae scilicet calidum, frigidū, humidum, & siccum principia & elementa statuit, non intantum discinisse a uiris qui haec posuerunt, ut qd' omnis demōstrationis principia sunt, quaecq; sensui, quaecq; intellectui sunt manifesta non cognoscerent. Et profecto quisquis de his addubitat, frustra de alijs inquirit. Vtpote ne unde quidem sit incepturus quicq; sibi relinquens. Vnde igitur in tam diuersam uiam diuerterunt, ac sensibilium rerum cognitionem ratione consequi tentarunt? Ego sane ne cogitare quidē possum. Eocq; quod actu calidum est, tactu iudico. Siquid autem adhuc calidum non est, sed ut tale fiat est idoneum, quod uticq; potestate calidum appellamus, id ratione inuestigare conor: hij uero omnia nescio quo pacto subuerturit, & in argumētis prolixe retoricantur. Sed hos mittamus. Illius tamen

men nūc minime obliti quod unum prauorū dogmatū principium sit, nihil de demōstratione prius meditatum simul res ipsas inquirere, simul ueluti scientem quidnam demonstratio sit, demonstrare tentare. Denuo igitur ad propositum reuersi, calidum quod in ætatibus cognoscere cupimus, primum & maxime, tactu iudicemus. Erit autem optimum iudiciū in uno, eodemq; unius infantis corpore, potest enim & qualis calor illi ante bienniū fuerit, in memoria reponi. Et qualis nunc sit post duos forte uel tris interpositos annos. Si nanq; mutatio omnino ulla ad calidum, frigidum ue infanti facta uidebit, nullum præterea negotium erit, qui usq; ad florentem ætatem futurus excessus sit colligere. Quod si plures puellos pluribus conferre florentibus ætate uelis, graciles gracilibus, quadratos quadratis, & crassa crassis conferes, æque uero & qui colore, & reliquis omnibus (quoad fieri potest) similiter se habeant. Quippe si differentiam in ætatibus inuenire studeas, in similibus q; maxime licet naturis, eam inquisitionem tutius facies. Porro in contrarijs naturis hanc disquirere non parui erroris est occasio. Cum interim non tam exploratorum corporum ætatis, q; naturalis temperamenti gratia differentia existat. Ad eundem modum, tū uictu uniuerso tum temporum, quibus explorat statu, pari modo se habētia corpora eliges, nō exer

H citatum,

citatum, requieto cōparās, nō balneo usum, ei qui eo nō sit usus, nō ieiuniū, saturo, nō sicientē, ebrio: nō eū qui sole incaluit, ei qui ex frigore riget, nō eū qui uigilauit, ei qui dormiuit, nec denique eos quibus cōtraria est uel natura, uel uictus ratio, uel quaelibet rerum circunstātia. Sed reliqua omnia sint quoad fieri licet paria, una aetate excepta: pari modo si unū eundemque puellum cum seipso conferes, omnes eius externas circūstantias similes ad unguem seruabis: quo scilicet, si qua harū alicuius causa ī calore & frigore differentia contigit, aetatis mutatiōi nō imputet. Longam tibi experiendi rationē fortasse tradere uideor. Sed plane uerissimam, atque ex ipsa rei quaesitae essentia desumptā. Sicut in his, quae de demōstratiōe scripsimus, a nobis est proditū. Tu uero fortasse compendiariā uoles minime curans, si falsa sit. Scito ergo nō solū falsam te, sed etiā longā ingressurū uiā. Neque tribus, quatuor ue annis, quod requiris, inuenturum, sed tota uita in ignorātia uersandū. Quantū enim accipi ex memoratorū uirorū controuersia licet, non est, quod putemus clare aliquid demonstrari posse. Sed nec rationabile omnino est, ex ijs quae posteriora sint, ea probari quae sunt priora. Ergo calidū, frigidumque corpus quod saltem actu, nec adhuc potestate tale sit, sensu iudicemus, misso nūc tū priorū iudicio tū reliquis omnibus notis. Et te iam ceu recte iudicaturū, ad ipsā

experientiā

experientiã remitto. Meũ aũt iudicium ipſe inter-
pretator. Complura enim deinceps corpora, non
puerorũ modo uerũ etiam infantium, adoleſcẽtiũ,
& ætate florentiũ, curioſe tangens, neutros uera lo
cutos inueni, nec eos qui abſoluto ſermone calidio
rem, nec eos qui frigidiorem eſſe florentẽ etatẽ, q̃
puerilem dixerunt. Si enim reliquis omnibus quæ
extrinſecus adueniunt alterationibus circumciſis,
eas quæ ex ſola ætate proueniunt, differentias eſti
maueris, neuter abſolute loquenti uidebitur tibi ca
lidior. Quippe diſſident eorum calores qualitate,
quæ ex imparitate difflatus creatur. Cuius rei oc-
caſione nonnulli uel eos, qui ſecum uerſentur, uel
ſeipſos fallentes, alij puerorum, alij iuuenum, ualen
tiorem eſſe calorem autumant. Eſt enim puero-
rum, calor magis halituoſus, & copioſus, & tan
genti blandior, florentium calor ſubacre quiddam
habet, ac non ſuaue. Hæc igitur tangenti occurſus
differentia, plures inducit, ut florentium corpus
calidius eſſe pronuncient. Res uero aliter ſe habet.
Quippe qui in uaria materia tactum ſuum ad ca-
lorem, tum ualentiorem, tum imbecilliorem,
tum parem diſcernendum exercuerit, huic nõ du
bito puerorũ calorẽ, florentium calori, uel parem
uel ampliorem uiſum iri. Eſt porro exercendi ratio
hæc. Incipiendum enim ab eo qđ euidens maxime
eſt. Balinearũ aer ita eſt aliq̃n calens, ut nemo eum

ferat. Sed uri in eo uersatus uideatur. Aliquando ita est frigidus, ut sudare in eo non sit. Iam tertium quoque & ab his diuersum, quem utique maxime requirimus, temperatum aeris statum, quid refert dicere? Idem tres caloris status, in solij quoque apparent aqua. Quippe quæ & calida adeo ut urat, & frigida adeo, ut ne calefaciat quidẽ, & temperata adeo, ut calefaciat modice, sæpe cernitur. Ergo si te uter sit calidior percontер, aqua ne temperata, an aer temperatus, neutrum dicere possis. Cum enim ambo similiter corpori blanda sint, & medio aeri tẽperie, alterum eorum dicere calidius esse, alterum frigidius, nulla dici ratione uidetur. Iam si intelligas aquam labri, ea esse caliditate ut ferueat, aut aerem balnei prorsus inflammatum, ab utroque te pari modo deurendum constat. Rursus si aquam ita intelliges frigidam, ut procul a glaciando non absit, aut aerem prorsus refrigeratum, sic ut cum ningit, conspicitur, patet, quod utriusuis occursu pari modo refrigeraberis, rigebisque. Ergo summum tum colorem, tum frigus similiter in aqua, similiterque in aere finge præterea medium amborum extremorum statum, simili modo in utroque constitue, hoc casu quod in medio interuallo extremorum, & medij status tũ in aere est, tum aqua, easdem excessus distantiæque rationes habebit. Tantoque dices alterũ mediocri esse calidius, quanto alterum. Ad eundẽ

modum

modum & frigidius q̃ mediocre, tanto esse aquam aliquando dices, quanto & aerem. Tametsi suus utriusque occursus tangenti, idem non sit utrique. Neque enim simili modo aqua temperata sicut aer temperatus tactu afficit. Et quid opus est in tam dissimilibus exemplum proponam. Cum ipse aer qui simili sit calore, uarie tangenti occurrat, prout alias ueluti caliginosus & halituosus, alias ueluti fuliginosus & fumosus: interim purus omnino est. Igit in pluribus iisdemque differentibus aequalitas caloris consistit. Quae in consyderatis quasi inequalis sit, imponit, propterea scilicet quod nõ undequaque similis apparet, Caeterum homo, qui rationes, quas proposui expenderit, & sensum in multa particularium experiẽtia exercuerit, is nimirum aequalitatem caloris in pueris florentibusque inueniet, nec eo falletur, quod alter in humida, alter in sicca substantia representetur. Quippe lapis aliquando pari cum aqua calore esse potest, nullum eo faciente discrimẽ, quod lapis siccus sit, aqua humida. Ita igit̃ mihi cum pueros iuuenes adolescentes millies consyderassem, praeterea eundem infantem, puerum, adolescentẽque factũ nihilo calidior uisus est. Nec puer q̃ aetate florens, nec aetate florens quã puer. Sed tantum quemadmodum dixi in pueris magis halituosus, & multus, & suauis: in florentibus exiguus, siccus, nec similiter suauis esse caloris occursus.

 sus.

fus. Siquidem puerorum substãtiæ, utpote humidæ, multum foras effluit, florentium substantiæ parum utpote siccæ. Itaq; neuter eorum simpliciter uidet̃ calidior. Sed alter multitudine eius quod difflat̃, alter acrimonia. Quippe insiti caloris puer plus habet, eiusq; blandioris, si modo ex sanguine & semine ortũ habet. In florentibus ætate, exiguus & siccus, nec similiter suauis calor tangẽti occurrit. Ergo calidi, frigidiq; corporis solus tactus est index: humidi aũt & sicci una cũ tactu, ratio. Quippe qđ siccũ est, durũ prorsus est. At hoc tactu omnino dignoscit̃. Non tamẽ si quid durũ est, idẽ statim & siccũ est. Etenim inseperabilis a sicco corpore duritia est. Non tamẽ eius unius propria. Nam & quod a frigore concretum est, durum cernit̃ sicut glacies. Quo utiq; minus sicci, humidiq; ad eũda statim discretio est, ante scilicet q̃ estimatũ sit, quemadmodũ se in calore habeant & frigore. Neq; enim siquid cum summo frigore representat̃ durum, id etiam siccũ est. Nec si quid cũ uehementi calore est molle, idẽ statim est humidũ. Verũ cũ mediocriter est calidũ, tũ estimare durũ ne an molle sit oportet. Si enim molle sit, humidũ est: si durum, siccũ. Verum si hæc ita se habẽt partium, quæ in humano corpore sunt siccæ, nulla est humida. Neq; enim tanta esse in eo frigiditas potest, ut aliquid in ipso concrescere in duriciem queat. Potest enim

quod

quod prius fuit fluxile, aliquãdo concrescere ueluti adeps. Quod enim oleosum in sanguine, fluxileq́ꝫ & pingue est, ubi in frigidum uenit locum, cogitur: durum tamen ne sic quidem efficitur. Commode igitur dictum ueteribus est, humidissimam esse adipem. Secundo post eam loco carnosum genus. Eius plures sunt species, prima quidẽ quæ ꝓprie caro appellatur, quam scilicet nusq́ꝫ in corpore per se inuenies, sed est perpetuo musculi pars. Ab hac cuiusq́ꝫ uiscerũ propria substantia est. Eã Erasistratus parenchyma uocat. Quasiq́ꝫ ꝓ re parua, leuiq́ꝫ habet, parum intelligens cuiusq́ꝫ uisceris actionem, huic carni acceptam referri: sed horum non est nunc tempus. Quod autem ipsum cerebri pulmonisq́ꝫ proprium corpus proximũ adipi humiditatis ratione sit, ex mollicie eius coniectare licet. Non enim a frigido congelatur, cũ nec calore fundatur, propinquam ijs naturam habet medulla. Non est tamen eiusdem generis cum cerebro & spinali medulla, ea quæ in quolibet habetur osse. Sed cerebrũ & spinæ medulla eiusdem sunt generis. Reliquæ oẽs medullæ alterius naturæ sunt. Est tamen humidius ac calidius cerebrũ, q́ꝫ spinalis medulla. Eoq́ꝫ etiam mollius, præterea ipsius cerebri priores partes tãto sũt hũidiores, quãto molliores: omnia tamẽ hæc cute nõ hũidiora modo sunt, sed etiam frigidiora, unoq́ꝫ uerbo omne exangue frigidius san-

dius sanguine prædito est. Proxima cuti est mollium neruorum natura. Duriores autem in humido & sicco, secundum cutis naturam se habent. Calore ab eius natura tantum absunt, quãtum consentiens est exangue corpus a sanguine prædito abesse: lienis autem renum, & iecinoris caro, tanto cute est humidior, quanto est mollior. Calidior autem quanto magis abundat sanguine. Iam cordis caro omnibus hijs tanto est siccior, quanto est durior. Calidior uero non modo his, sed etiam omnibus plane corporis particulis. Quod etiam sensu clare deprehendas licet, in pectoris animalis dissectiõe, si digitum in sinistrum eius sinum immiseris. Inuenies enim locum hunc omniũ, quæ in animali sunt non paulo calidissimum. At iecinoris, lienis, renũ, & pulmonis caro, simplicis cuiusdam naturæ est, circa cuiusq; uisceris uenas, arterias, & neruos crescens. Cordis, simplex carnis natura non est: sed sunt in eo fibræ, quales in musculis cernimus, quibus caro circumheret. Cæterum non est idem fibrarum genus, sed quæ in musculis habentur neruorum, & ligamentorum sunt particulæ. Cordis propria quædam fibrarum est species, æque scilicet ut uenarum, tunicæ, atq; arteriarum. Itemq; intestinorum, uentriculi uteri, & uesicæ utriusq;, licet enim in his quoq; instrumentis propriã quandã uidere carnem, suis ipsorum fibris circumnascentẽ.

Atque

Atque hæ quidem carnes, cute sunt calidiores: fibræ uero q̃ cutis partim paulo magis, partim paulo minus, tum frigidæ, tum siccæ sunt, partim similes omnino cutis substantiæ. Porro omnes membranæ cute sunt sicciores, ueluti cerebri, & spinalis medullæ inuolucra, quæ mininges dicuntur. Sunt enim hæ quoq; membranæ. Iam ligamenta omnia quanto cute sunt duriora, tãto sunt & sicciora. Tendones quoq; tametsi ligamentis sunt molliores, at tamen cute luculenter sunt duriores. Cartilago uero post ligamentum deinceps est, præterea medium quoddam inter ea corpus. Appellant id anatomici quidam παροχονδρώδη σύνδεσμον, quasi uero cartilagineum ligamentum dicas. Est autem id durum, cartilaginosumq; ligamentum. Os uero omnium quæ cutis operit, durissimum est. At eorum quæ ex cute extãt siccissimus ẽ pilus. Deinde cornu mox ungues, & ungulæ, & calcaria, & rostra, quæq; his in singulis animalium ratione carentium similes sunt partes. Succorum optimus, & maxime proprius, ac domesticus sanguis est, huius ueluti sedimẽtum, ac fex, atra bilis est. Quæ idcirco tum frigidior, tum crassior sanguine est. Sicut flaua bilis longe calidior, frigidissimum uero ac humidissimum omnium, quæ in animali habentur, pituita est. Instrumentum autem quo id cognoscit, ipse est tactus. Veluti Hyppocrates in libello de homi

nis natura monstrauit. Caeterum quod frigida sit, unus tactus discernit. Quod uero humida quoque, pariter tactus, uisus, & ratio iudicant. Et tactus quidem ac uisus, quod talis ijs cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talē esse definiuit. Ac particulae quidem & succi corporis, adhunc modum se habent. De ijs, quae temperamēta comitantur deinceps agendum. Comitāt enim ea & quae dicta iam sunt: immo potius inseparabilia omnino sunt. A sicco quidem corpore duritia, ab humido mollicies. Si tamen cum tepido calore est: sed & crassitudo habitus, & gracilitas, temperata sequuntur. Non ea modo quae naturalia sunt, sed etiam si qua ex longa consuetudine sunt contracta. Multos siquidem qui natura graciles fuerant, pingues redditos uidi, contraque qui pinguas fuerant, graciles. Illis quidem ex otiosa & delicata uita, toto temperamento ad humidius mutato. His uero multa tollerantia, & curis, & tenui uictu persiccatis. Dicemus uero & horum discernendorum notas. Satius enim est talis ne quispiam natura sit, an ex consuetudine redditus nosmet per aliquot signa discernere posse, quam ab alio id quaerere. Sane eiusmodi signorum autor, aeque ut reliquorum omnium, mirus est Hyppocrates. Siquidem quibuscunque latiores uenae sunt, hi calidiores natura sunt. Quibus angustiores, contra magis frigidi. Ca-

di. Caloris nanque opus est has dilatare, flatuque extendere. Ita rationabiliter in idem fere recidit uenarum angustia, cum habitu pingui, & crassiore, habitus gracilis cum uenarum laxitate. Quod si quis simul pinguis, crassusque ē, ac uenas laxas habet, is cō suetudinis alicuius occasiōe nō natura pinguis est redditus. Sicut ediuerso, si quis angustas habet uenas, & gracilis est, ne hunc quidem talem esse natura necesse est. Quin cum fames urget mediocritatem ex laxitate uenarum, & angustia, non a cætero totius corporis habitu spectandā esse ait. Quippe qui angustas habent uenas, exigui sunt sanguinis, nec longam inediam ferunt. Quibus late, his copia sanguinis est, & citra noxam cibo abstinentur. Causæ horum euidentes iam sunt, ijs qui animum aduerterint, tametsi a me non referantur. Sed quoniam non omnes aduertunt, necessum fortasse erit aliquid eorum causa dixisse. Quicquid in sanguine pingue, lene, & tenue est, id in calidioribus corporibus alimentum quoddam calido fit. In frigidioribus seruatur. Cunque id uenæ transmiserint ubi in frigidas particulas incidit, quod genus membranæ sunt in ijs concrescit. In partibus uero natura calidioribus, cuiusmodi carnosæ sunt, a calore ipso absumitur, ac digeritur. Nisi sic ubi frigiditati temperamenti etiam uictus indulgentior, ipsis carnosis par

 ticulis

ticulis adipis aliquid allinat. Qua ratione etiã quæ hieme delitescunt animalia, non raro inueniuntur adipe obesa. Et fœminæ uiris sunt pĩguiores. Qd' scilicet fœmina mari est frigidior & plurimum domi uersatur. Ac quicunq; corporum habitus & tẽperamenti natura sunt & mediocri exercitatione utuntur, hos necesse est eusarcos esse, id uero est mediocri omnino corporis habitu. Quibus uero humidũ abundat, & calor a mediocritate summa non longè abest, hi corpulenti, siue carnosi fiunt. Corpulenti rursus fiunt, qui natura sunt temperati. Cæterum desides & otiosi uiuunt. Quippe dictum a ueteribus, commodissime est, consuetudinem acquisititiam esse naturam. Nec fortasse oportebit cum id iam semel dixerimus, in quouis etiam capite definire natura ne frigidior, an ex consuetudine quispiam sit redditus. Sed illud legentibus remittere. Me autem cõpendij causa proprios cuiq; temperamento corporis habitus persequi. Sũt igitur nonnulli qui & graciles sint, & uenas paruas habeant. Sed si ex ijs quempiam incidas, adeps excidet. Quam constat cuti, ad internam eius menbranam subnasci. Et raro id quidem in uiris conspicitur: in fœminis sæpissime inuenitur. Est nanq; tum frigidioris naturæ, tum uitæ magis desidiosæ eiusmodi nota, Si quidem adeps ex habitus frigiditate gignitur. Corpulentia, siue carnis abundantia ex

sanguinis

ſanguinis copia naſcitur. Mediocritas temperatæ naturæ eſt nota. Et corpulenti quidẽ, omnino plus adipis habent ꝗ̃ temperati. Nec tamen pro carnis ſemper portione adeps ſimul augetur. Sed alios habere plus carnis, alios plus adipis uideas, alijs ambo pari modo ſunt adaucta. Et quibus quidem ambo pari modo ſunt aucta, his tantum ſupra temperatã naturã humoris eſt, ꝗ̃tũ & frigoris. Quibus autem plus eſt adipis, in his frigidi plus eſt, ꝗ̃ humidi. Eque ut quibus caro eſt plenior, his humoris plus iuſto eſt. Non tamen etiam frigoris. Cum enim calori intra debitos fines manenti, boni ſanguinis accedit copia, neceſſe eſt corpulentia ſequátur. Quantum autem ſupra mediocritatem eſſe ſanguis debeat, id quidem menſura & pondere, oſtendere non eſt. Ratiõe tradere licet. Quippe ubi nullum adhuc morboſum ſymptoma, craſſato corpori incidit, humoris abundãtia intra ſanitatis interim eſt fines. Monſtratum enim nobis & in alijs eſt, non paruam in eo ſtatu, quæ ſanitas dicitur, neceſſario ſtatuendam eſſe latitudinem. Quin nunc quoqꝫ in omni fere ſermone noſtro apparet. Qui temperatam, mediamqꝫ naturam, reliquarum ueluti canonẽ ſemper ſtatuamuſ. Quæ uero ex huius utraqꝫ ſunt parte, intemperatas cẽſeamus. Quod utiqꝫ non faceremus, niſi in ſanitatis ſtatu, maioris, minoriſqꝫ ratio inueniretur. Eſt enim alia ſanitatis, alia

 morbi

morbi intemperies. Morbi quidem ea quæ a media temperie longiſſime abeſt. Sanitatis quæ paulum. definire autem modum ne hic quidem menſura, & pondere licet. Cæterum intemperamenti, quod intra ſanitatẽ habetur ſufficiẽs nota eſt: quod nulla functio aĩalis manifeſte ſit adhuc læſa. Quãtum igitur interuallum eſt inter id, quod perfectiſſime functionem obit, & id quod manifeſte actionem aliquam habet obleſam, tanto eſt profecto & ſanitatis, & diſtẽperantiæ, quæ intra ſanitatẽ cõſiſtit latitudo. Ab hac ꝓxima eſt intẽperies morbola, cu ſcilicet aĩal intemperamẽti uitio ægrotat. Nõ enim huius tantũ noxa laborat: ſed etiã alijs affectibus nõ paucis, de quibus in ijs, quæ de morborum differentijs ſcribemus, diffuſius agetur. Nunc redeundum ad diuerticulum eſt: Sicuti enim naturali calore optimam ſeruante temperiem, humidum quod intra ſanitatis terminos eſt auctum, non adipem modo in homine, ſed etiam corpulentiam gignit, & adipem quidem partius adijcit, carnem uero multo liberalius auget. Ita rurſus, ſi humidum & ſiccũ mediocritatẽ ad unguẽ inter ſe ſeruẽt, calor autem in homine ſit minor, neceſſe eſt huius corpus adipe, ꝙ carnis copia magis abũdet. At uero ſi calor augeatur, ſeruetq́ mediocritatẽ altera cõtrarietas, minus erit ei aĩali adipis ꝙ carnis. Sicut e diuerſo ſi qñ pollet ſiccũ, altera contrarietate mediũ modum

dū ſeruante, & gracilius & durius, corpus euadet. Hæc a me dicta ſunt, patetq; no ſolū rōne mōſtratū eſſe qđ ſimplices in aīaliū corporibus ītēperies habeant, ſed etiam quod ſingularum manifeſte ſint notæ. Nec eæ modo in calore, frigore, mollitie, & duritie: ſed etiā in reliquis omnibus habituum corporis differentijs. Quarum de ijs, quæ ex gracilitate & craſſitudine ſpectantur mox diximus, de reliquis nunc dicamus. Calida igitur & ſicca intemperies hirſuta eſt, uerū ea in ſummo. Mediocriter aūt quæ calida quidem eſt, ſed in altera contrarietate mediocritatem habet. Similiter & quæ ſicca quidē eſt, ſed in calido & frigido media eſt tēperie. Eſt .nī ea quoq; modice hirta. Nuda pilis ſunt frigida oīa tēperamēta, ſiue ea mediocriter ſe habent in humiditate, ſiue immodice. Cæterum ad ſummū glabra eſt frigida temperies & humida. Minus hac, quæ frigida eſt, ſed in altera contrarietate temperata. Ad huc minus, quæ frigida eſt & ſicca. Quanquam putet aliquis ſicut fieri non poteſt, ut in terra ſicca herbæ naſcantur, nutriantur, & incrementum capiant, ſic nec pili in ſicca cute. Eſt autem ſecus. Quippe terra, ut terra ſicca dicitur. Cutis, ut cutis: itaque ſiccitas, quæ in terra eſt, maxime ſine humore eſt. Quæ uero in hominis eſt corpore, & eius ſimilium animalium, nec humoris eſt expers, & maxīe omniū ad pilorū generationē eſt idonea.

idonea. Siquidẽ ex ijs quæ ſilicea teſta intecta ſunt, nec cruſtatis, ueluti oſtreis, locuſtis, cancris: ſed nec ex ijs, quæ in cauernis deliteſcunt, quales ſunt ſerpentes, nec quæ ſquamata ſunt, cuiuſmodi ſunt piſces, oriri pili poſſũt. Sunt enim horum cutes ue re, atq; in totum ſiccæ ritu teſtæ, uel petræ. Cæte rum ex his, quæ molli ſunt cute, ut homo, quanto utiq; ſiccior calidiorq; cutis fuerit, tanto magis po teſt pilos gignere. Nã ut ab exẽplo terræ, qđ illi ꝓ ponũt, nõ recedamus: herbæ nec in ſicca & ſqualẽ te admodum terra naſci poſſunt, nec in humida & lacuſtri: uerum cum abſumi ceperit, redundãtia hu moris, tum enaſcuntur e terra. Augentur autem lar gius, ubi hæc quoq; ſicceſcit: modice quidem in ue re, celerrime uero & plurimum ineunte æſtate. Sic cantur autem omnino, arefacta terra, æſtate iã me dia, liceatq; tibi (ſi placet) nunc quoq;, ſicuti in prio re libro demonſtratũ eſt, uer ipſum, propterea qđ ex temporibus anni temperatum eſt, temperati cor poris id aſſimilare cuti, potiſſimumq; huius tem poris medium. Tum enim terra quoq; ipſa, medio quodam ſtatu humoris, ſiccitatiſq; eſt. Quod autẽ ueris æſtati eſt proximum, id iam ſicciorem iuſto reddidit terram, hoc etiam amplius, æſtas inchoa ta, Quam igitur dico calidam, & ſiccam cutem hãc maxime terræ ſtatui aſſimiles quæ abeũte ſit uere, uel ineunte æſtate. Nam media æſtate in ſummo

eſt ſicca

est sicca perinde ut testa intectorũ animaliũ tegmẽ non ut hominum, suum, asinorum, equorũ, aut alteriuscuiusquam eorum, quæ pilis uestiũtur. Quare si cutem terræ comparare uolunt, hactenus quoque rem consentire cum ijs, quæ prius diximus inuenient. Ipsi uero sese ex omonymia non animaduersa fallũt. In sicca enim & calida cute multos magnosq; nasci pilos diximus. Nimirum ut de homine uel animali pilis prædito, non de ostreis, aut cancris uerba facientes. Quippe per omnem cutem digeritur semper aliquid a calido, quod secum etiam interni humoris nonnihil aufert, uerum in quibus humida cutis est, & plane mollis, qualis modo concrescens caseus, in his eorum quæ exciderunt, uiæ per cutem non manent, partibus scilicet eius, quæ prius dissidebãt, rursus inter se unitis. At in quibus dura est, non absimilis caseo iam coacto, perforatur quidem eorum quæ exeũt trãsfluxu. Cum autem rursus uniri per siccitatẽ nequeat, meatus ipsos immutatos seruat. Qui etiam perpetuo transfluentium ictu assidue magis fistulantur. Si igitur quod trãsfluit uel halitus uel humor purus sit, halitui certe celer, minimeq; impeditus trãsitus est, humor in exilioribus spiramentis nõnunquã hæret. Aliquid etiam intro recurrere ad profundum cogitur. Sin ueluti fuliginosus, crassusq;, et terreus uapor sit, subinde contingit ut in angustis spiramẽtis impactus:

K nec facile

nec facile rursum intro redeat, nec uacuari possit. Hunc igitur alius rursum e profundo subiens ferit, prorsumque impellit, tum hunc rursus alter, atque illũ alius. Ac multos mihi eiusmodi uapores, fuliginosos alium super alium impactos, temperie complicari, coniungique intellige, ac unum eiusmodi efficere corpus, quale est ea, quae foris cernitur fuligo, nisi quod his inquantum spissatum est, intantum etiam per transitus angustiam stipatum, in angustã prorsus redactum est formam. Vbi autem tale corpus totum obstruxerit meatum deinceps iam uiolenter ictum, a similibus sui quibus exitus non est excrementis, totum interim propellitur. Adeo ut cute exire cogatur, iam lori formam adeptum. Ad similes autem, quod in meatu est impactum, herbae, stirpis ue ueluti radici. Quod uero ex cute extat, ipsi ueluti stirpi, fit autem niger pilus, cum deusto ui caloris uapore, excrementum in exactam fuliginem mutatur, flauus uero, cũ uapor minus torretur. Quippe quod tum est impactum flauae bilis, non nigrae feculentum excremẽtum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flaui albique est medius, sic eius generatio ex pituitosae, biliosaeque fecis media quadã natura ꝓuenit. Crispi pili fiunt uel propter siccitatem temperamenti uel propter meatũ, in quo radicant. Et propter siccitatẽ quidẽ, ad eum modũ quo corrigiae, quae igni

plus

plus iusto siccantur. Et quid corigiarum meminisse est opus, cũ ipsos pilos, ubi igni propius sunt admoti, protenus intorqueri uideas. Atq; ita quidem omnes Aethiopes sunt crispi. At propter meatuũ in quibus radicantur naturã, ad hunc modum Cũ exhalatio sæpe imbecillior est, q̃ ut rectam uiam sibi moliri possit, pro modo quo inflectit, etiamme atũ suũ figurat. Interĩ uero exhalatio satis ualẽs est. Sed duriore cutis natura, recta ferri regione prohibita, in latus flectitur: ita ut extrinsecus uidere licet, nõ halitũ modo, aut fumũ, sed etiã flammã ipsã cũ sursum agi uetatur, diuisam utroq; uersus in obliquum agi Sic igitur corporis exhalatio, ubi prorsum agi prohibetur, obliquum sibi transitũ sub cute molitur. Donec longiore spatio collectam, aliquid eã urgeat, & foras flatu agat. Est qñ ambobus coeuntibus, & prima exhalationis, quæ meatũ finxit imbecillitate, & cutis siccitate, obliquitas pilorũ radicibus contingit. Quales autem in radice finguntur, tales rationabile est perpetuo fore. Neq; enim durorum & siccorum corporum quippiã, nisi prius molliat̃, fingi in rectũ põt. Atq; hæc quidẽ est pilorũ generatio. Sequens est, ut causas omniũ, quæ tẽperamẽtis ĩ pilorũ p ætate regiõe, & corporis natura differentijs cõtigũt, dicamus. Ergo Aegyptij, Arabes, & Indi, oẽs deniq; qui calidã & siccã regionẽ incolunt, nigros, exiguiq; incre

 menti,

menti, ſiccos, criſpos, & fragiles pilos habent. Contra qui humidam, frigidamq; regionem habitant, Illyrij, Germani, Sarmatæ, & omnis Scytica plaga, modice auctiles, & graciles, & rectos, & rufos optinent. Qui uero inter hos temperatum colunt tractum, hi pilos plurimi incremēti, & robuſtiſſimos, & modice nigros, & mediocriter craſſos, tum nec prorſus criſpos, nec omnino rectos edūt. Et in ætatibus ad eundem modum infantium quidem pili Germanis Florētium ætate, Aethiopibus, Epheborum, & puerorum, ijs qui temperatum locum incolunt, in robore, craſſitudine, magnitudine, & colore, ad portionem ſe habent. In corporum quoque naturis ad ætatum, & regionum portionem pili ſe habent. Pueri enim admodum parui nudi ſunt pilis. Quod utiq; nec meatus adhuc ullus illis in cute eſt: nec fuliginoſum excrementum. Incipientes autē pubeſcere, paruos, & imbecilles exigūt. At qui iam florēt ualētiores, & multos & magnos, & nigros habent. Quod & frequentes iam meatus ijs ſint facti. Et fuliginoſis excrementis, præ ſiccitate, & calore abundent. Cæterum pili, qui in capite ſuperciliјs, & cilijs habentur, etiam pueris nobis innaſcuntur. Siquidem generatio ijs eſt, non qualis herbis, ſed qualis ſtirpibus, prima ratione a natura conditis, non temperamentum ex neceſſitate ſequētibus. Sicuti in libris de uſu particularum eſt monſtratum:

ſtratum:uerum hi quoq; quod quidem ſint, id naturæ arti acceptum ferunt. Quod nigri, rufi ue, uel alio quouis ſint colore, id ætatis temperamēto omnino debent. Subrufi enim fere ſunt, quoniā quod in meatibus eſt impactum, nondum totum eſt nigrum. Quippe cum humiditas multa ſit, & tranſitus facilis & deuſtio imbecilla. Boni uero incremēti, & modice craſſi ſunt, propter excrementorum quibus aluntur, copiam. Quippe ipſa pars corporis in qua fiunt, ſicca eſt. Tota nāq; calua oſſea eſt. Cutis uero, quæ illi eſt circundata, tanto reliqua totius corporis cute eſt ſiccior, quanto etiam eſt durior. Aſcendit tamen tum ab iis, quæ circa cerebrū ſunt, tum uero ex toto corpore, fuliginoſi excremēti non parua uis. Quo fit, ut quale, ætate florentibus, totum eſt corpus, eiuſmodi iam infantibus fit capitis cutis. Eoq; rationabilius nonnulli procedēte tempore calui redduntur. Quibus ſcilicet a primo durior cutis erat. Quippe monſtratum prius eſt ſeneſcentium partes omnes ſicceſcere. Fit autē cutis non paucis ueluti teſtacea, ubi ſupra iuſtū fuerit ſiccata. In ea uero ſicut ex prioribus conſtat nihil naſci poteſt. Itaq; etiam interna manuum, & inferna pedum, ſemper glabra, & pilorum expertia ſunt. qd' ſicciſſimus, denſiſſimuſq; ſit tendo is, qui ſub cute habetur. Quibus autem ad ſummam ſiccitatem, cutis capitis non prouenit, imbecilli his omnino

nino, albicq; pili fiunt, quos uulgo, canos appellãt. Imbecilli quidẽ, cõuenientis alimenti penuria; albi uero propterea quod alimentum quo aluntur, ueluti situs est pituitæ, quæ spatio computruit. Vbi enim meatus etiamnum manet, excrementum uero exiguum est, & lẽtum, ac languide a colore propellitur, nõ dissimiliter putredini afficitur, iam calui fiunt homines, consenescunt, a sincipite magis. Canescunt magis a temporibus, quoniã illud omnium capitis partium est siccissimum. Hæret enim cutis illic ossi nudo, tempora uero humidiora sunt. Quod in his musculi magni sub cute habeantur. Omnis autem musculus carnosus sit. Caro, tum osse, tum cute humidior. Est autem ei quod dicimus diligenter attendendum, ne imprudentes nos metipsos fallamus. Sicuti se fallunt multi ex ijs, qui optimi uisi sunt medici. Qui si quem caluum uiderint, statim huic siccum esse totius corporis temperamentum putant. Necq; enim simpliciter ita cõiectari oportebat. Sed prius illud desinire præstiterat, humanũ corpus alijs æquabili per totum temperamento esse. Alijs, nec ijs paucis inequabiliter esse affectũ. Cũ eorũ aliæ particulæ mediocri & iusto sunt hũidiores: aliæ frigidiores, aliæ sicciores, aliæ calidiores, aliæ ꝓrsus tẽperatæ, ac mediocres. Porro huic maxime esse attentos cõuenit, ubi corporis tẽperiẽ estimamus. Quippe si totum corpus

æquabiliter

æquabiliter conditũ sit, omneq́ꝫ partiũ ĩter se cõpe tẽtiã in latitudine, longitudine, & altitudine seruet: põt utiq́ꝫ æquabiliter attẽperatũ esse id corpus. At si cui corpori Thorax collũ, & hũeri maximi sunt, lumbi parui, angustiq́ꝫ, & crura gracilia atq́ꝫ sicca, quomodo id dixeris omnibus particulis similiter affectum? Quin si crura ei crassa sint, & lumbi lati. Thorax uero angustus, ne id quidẽ oibus partibus equabiliter est tẽperatũ. Sũt alia corpora, quibus maximũ est caput: alia quibus paruũ, quale passeribus. Iã crura aliꝭs blesa, aliꝭs rara. Artuũ quoq́ꝫ extrema aliꝭs gracilia sunt, aliꝭs crassa. Et thorax aliꝭs ut dictum est, latus aliꝭs tabulæ ritu angustus, quos Græci σανιδώδεις uocant. Vbi uero opertæ scapulæ illis, siue carne ũdiq́ꝫ plenæ sunt & alarũ more pronæ, nominantur a medicis eiusmodi naturæ Græce πτερυγώδεις. Quantopere hæ sint uiciatæ deperdito his paulo minus omni interno spatio, quo pulmo, & cor sũt sita, neminẽ latet. Innumeræ uero aliæ particularũ corporis plane affectiões sũt. Vbi id a naturali analogia, ꝓtinus in utero matris ad inæqualẽ intẽperiẽ est mutatũ. Minime igit̃ in corporibus id genus, ex unica particula cõiectandũ de toto est. Neq́ꝫ enĩ hi qui mores ex igenio corporis docere ꝓfitẽt, simpliciter de oĩbus ꝓnũciãt. Verũ ipsi quoq́ꝫ experiẽtia docti, si quis impense hirto est pectore. Hunc audacem iudicãt, sin cruribus est

ribus est

ribus est hirtis, salacem. Non tamen causam etiam adijciunt: neq enim cum pectus habere leoni simile dicunt. Crura uero hirco, iam primam causam inuenerunt. Siquidem cur leo quidem audax, hircus uero salax sit, ratio etiam inuestigãdum exigit, hactenus enĩ quod in re fieri cernitur dixere. Causam tamen eius omisere. Caeterum is, qui naturali speculatione est exercitatus, sicuti aliorum omnium, ita horum quoq causas inuenire tentat. Propterea enim quod inequali partium temperamẽto sunt, nõ leo modo & hircus, sed etiam caeterorum pleraq animalium, idcirco ad alias actiones aliud est pronum. Ac de his quidem Aristoteles commode tractauit. Sed quod ad rem propositam est utile, id iã apparet. Hominum scilicet temperamenta consyderantibus, singulas partium per se examinandas esse. Nec si cui thorax hirsutus est, huic totum corpus calidius, sicciusq ex necessitate putandũ. Sed plurimum in corde caloris esse, Eoq audacẽ: posse uero aliquando etiam huius ipsius rei occasione accidere, quo minus totum his corpus similiter calidum siccumq sit: quod scilicet plurimum caloris sursum huc spirauerit, atq in ambientem abierit. Nam si tota corporis temperies est aequalis erit his statim thorax ipse uniuersus latissimus, uenae amplae, arteriae magnae, eaedem maxime, uehementissimeq pulsantes, tũ plurimi per totum corpus pili.

Atq hi

Atq; hi quidem in capite plurimi incremēti, nigri, & crispi. Vtiq; in prima ætate. procedēti uero tempore caluities excipiet. Quin etiam eiusmodi hominibus cum æqualiter sunt attemperati, & robustum, & exacte deliniatum, & musculosum totum corpus erit. Tum cutis nigrior, durior, atq; hirsutior. Ad eundem modum, si contraria omnia in thorace sint, ac æqualis in toto corpore temperies uigeat, id est, si humidiores & frigidiores uniuersæ corporis partes sint, thorax quidem angustus, & glaber erit. Sicuti etiam totum corpus pilis nudū. Cutis uero mollis & alba, capilli subrufi, potissimū in iuuentute, hi in senectute non caluescunt, tumidiq; statim & ignaui, & segnes, adde etiam paruis uenis, ac minime conspicuis, & adiposi fiunt. Idem neruis, musculisq; imbecillis, & artubus, parum exacte deliniatis, & blesis. At ubi uaria partium temperies est, ex una earum pronunciare de toto corpore non licet, sed adeundæ singulæ sunt; estimandumq;, quo temperamento uentriculus, quo pulmo, quo cerebrum, ac reliquarum per se unaqueq; seorsum sit. Atq; hæc quidem ex functionibus noscenda. Cum nec manuum contrectatiōe, nec oculorum inspectione inuenisse temperiem eorum sit. Simul autem pensitandus, & continentium ea partium affectus est, quarum omnium extrema est cutis. Hæc in nostra regiōe, quæ utiq; temperata est

L subiecta-

subiectarum partium naturam prodit. Quanquam nec in ea simpliciter loquenti omnium. Sed duntaxat earum, quae similem habent cuti temperiem. At in his quae sub ursa & sub meridie sunt locis, quoniam corporum quae in altero sunt, calor in altum a circundante extrinsecus & uicente frigore est fugatus. Alterorum in cutem, a b extremo calore attractus prodijt, non licet ex eo affectu, qui in cute cernitur, internarum particularum temperies clare discerni. Quippe corporis temperies in regionibus, ijs quae a temperie recesserunt, Iequalis uisitur, externis scilicet, internisque partibus ad eundem se modum non habentibus. Gallis enim & Germanis, & omni Thracio, ac Scithico generi frigida, humidaque cutis est. Ideoque etiam mollis, alba, & pilis nuda. Omnis uero naturalis his calor in uiscera una cum sanguine confugit, ubi dum agitatur, & premitur & feruet, iracundi, audaces, & praecipitis consilij redduntur. Ethiopibus uero & Arabibus, omnibus denique ijs, qui ad meridiem incolunt, natura cutis ex ambientis aestu & naturali calore foras acto, usta, dura, sicca, & nigra redditur. Toto corpore naturalis quidem caloris exiguam optinente portionem. Sed alieno, atque adscito incalescente. Quippe id quoque ab Aristotele in multis est traditum. Estque illi, si alteri ulli attendendum, ac in singulis corporibus estimandum suo ne & proprio, an ascititio calore incale-

ant.

ant. Quæ enim putrescunt, omnia adscititio calore sunt calida, proprio frigent. Qui meridianam plagam incolunt adscititio calore sunt calidi, proprio frigidi. Iam apud nos quoque naturalis calor hieme est uberior, adscititius minor. Aestate contra adscititius maior, naturalis minor. Omnia nanque hæc definiat oportet, qui recte temperamentum est cogniturus. Neque enim omnino si cutis nigrior apparet, iam totus homo calidior est. Sed si ita est, cæteris omnibus simili modo se habentibus. Siquidem si alter in sole uersatus diutius est. Alter in umbra, illi nigrior, huic albidior cutis erit. Verum hoc ad totius temperamenti alterationem nihil facit. Ipsa nanque cutis sub sole diutius habita siccior, in umbra, humidior euadet. Non tamen naturalis temperies, uel iocinoris, uel cordis, uel alterius cuiusquam uisceris, statim mutabitur. Optimum igitur fuerit, sicuti prius est dictum, cuiusque seorsum particulæ temperamenti notas comparasse. Verbi gratia uentriculi, si is bene concoquit quod temperatus sit. Sin non bene concoquit, intemperatus, si nidorosos, uel fumosos edit ructus, quod igneus in eo calor sit. Sin acidos, imbecillus & infirmus. Simili modo, si qui bubulam, & omnia quæ concoctu difficilia sunt: concoquunt, quod eorum calor īmodicus sit. Si qui hæc concoquere nõ ualēt, sed

 saxatiles

saxatiles pisces, & talia concoquunt, infirmus. Videndum autem his rursum, num succi alicuius, qui abunde confluat, culpa eiusmodi symptoma uentriculo accidat. Alijs enim ex capite pituita, alijs flaua ex iecinore bilis, in uentriculum confluit. Rarũ tamẽ hoc cernitur & paucissimis contingere. At cõpluribus a capite defluit pituita. Atq; id maxime Romæ, ac locis perinde humidis. Cæterũ & quod raro accidit consyderandũ. Nihilq; pro superfluo habendum, aut negligendum. Siquidem ipse uidi, quibusdam perq; pituitosis hominibus, multam tamen in uentriculo colligi flauam bilem, quam cũ ante cibum aqua uino ue epoto, euomere debuissent, si quid ciborum priusq; uomerẽt, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliosos esse crederent. Quãquam essent toto corpore molles, & candidi, & glabri, & adiposi, & uenis, ac musculis parũ conspicuis, præterea exangues, nec tangentibus admodum calidi. Vidi & qui bilem nunq; uomuerunt, qui tamen & graciles, & hirsuti, & musculosi, & nigri, & uenosi fuerunt, affatimq; calidi, si quis tangeret, uidebantur. Cuiusmodi habitu Eudemus philosophus erat. Sed incidit hoc loco speculatio quædam anatomica id est, quæ ad corporum dissectionem pertinet, quam aliqui medicorum, ignorantes, ex symptomatum dissonantia, magnopere anguntur, dũ

parum

parum intelligunt meatum illum, per quem iecur bilem in uentriculum euomit, aliјs geminum esse, aliјs unicum, id quod in quadrupedum dissectionibus uidere licet. Ac plurimum quidem unicus is est, in id intestinum quod pylori, id est, exitus fundi uentris, & ieiuni medium est, insertus. Græci medium id γαστρὸς ἔκφυσιν, quasi quiddam e uentre enatum uocant. Vel si geminus meatus sit, in ecphysin illam maior inseritur, minor in fundum uentriculi paulo supra pyloron. Inueniũ, sed tamẽ in paucissimis, superior pars maior, inferior minor. Cæterum quibus est maior, his in uentrem quotidie nõ exiguum bilis effunditur. Quam & euomant ante cibos oportet, & nisi id faciant, læduntur. Quibus autem unicus est omnino meatus, his tota bilis cõfluit in ieiunum. Quanam igitur ratione dignoscere hos licebit? Neq; enim dissecandos esse uiuos censeo, primum certe totius corporis temperamento, ueluti paulo supra est propositum. Deinde iјs quæ infra excernuntur. Eudemus enim biliosa mera, perpetuo per sedẽ excernebat: utpote, qui multam collegit bilem, cuius nihil in superiorem uentrẽ peruenit. Reliquis, qui scilicet & pituitoso erant corporis habitu, & bilem uomebant, his haudquaq; erat aluus biliosa. Quippe cum & minimum flauæ bilis gignerent, & eius plurima portio in superiorem uentrem peruenirent. Tertium notæ genus

 in ipsis

in ipsis est uacuatis. Nam quibus in uentre biliosum excrementum gignitur, id porri uirorem praefert. At quibus ex iocinore descendit, his uel plane flauum est, uel omnino saltem pallidum. Praeterea quibus ĩ uẽtriculo bilis illa gignitur, quae porri colorem imitatur, debet omnino his cibus fuisse, non panis, non suilla caro, simile ue aliquid, sed necessario aliquid, quod his calidius fuit, necꝫ id boni succi Quibus autem ex iocinore in uentrem defluxit, his flaua ea, pallida ue euomitur, etiã si boni imprimis succi fuit, quod sumpserunt. Etiam si ad summum fuit concoctum. Imo uero magis ipsis qui ad unguem concoxerunt, flaua uomuntur. Atqꝫ etiã magis his qui diutius cibo abstinuerunt. Quae uero bilis porrum refert, ijs solis gignitur in uentre, qui uticꝫ concoxerunt male. Quin etiam sollicitudo, ira, dolor, labor, exercitatio, uigilia, abstinentia, & inedia, succi flauae bilis plus accruãt. Propterea quod plus eius succi in iocinore gignunt. Sunt igĩ tum haec certa indicia, tum ad haec, quo ubi siccum & igneũ uentriculi calorem, cõuersio ad biliosum sequitur, panis, & suilla, & bubula caro, commodius q̃ꝫ saxatiles pisces concoquentur. Cum si ex iecinore bilis affluat, ex comestorum mutatione nulla secutura sit concoctionis diuersitas. Atqꝫ his quidem discernitur, quod non temperamenti, sed alterius cuiusquam gratia prouenit. Ad eundem modum

dum si defluens a capite in uentrem pituita acidi ructus causa est, conueniet simili ratiõe hic quoq; a uẽtris proprio affectu hanc discernere. Equæ uero & capitis dolores ex propria ne eius intemperie, an propter uentris aliqua excrementa incidant discernendū. Iam cerebrum ipsum cuius sit temperamenti, per se estimare est satius, q̃ ex corporis totius affectu. Ipsius autem per se consyderatio, ex canitie, catarris, tussi, distillatione, & saliuæ copia initur. Quippe quæ omnia id frigidius, humidiusq; esse doceant. Atq; his amplius si ex leui qualibet occasione, in hos deuenit affectus. At caluities ex siccitate prouenit. Nigrorũ aũt & frequentiũ pilorũ prouentus, equalis in cerebro temperamenti nota est. Ergo ad hunc modum de temperamentis ineunda nobis cõsyderatio est. Quanq; scilicet particulã seorsum propẽdentibus, nec ausis ex una pronunciare de omnibus. Quod utiq; nõnulli fecerunt, qui resimos, hũidos, adũcos, siccos esse dixerũt. Et quibus parui sunt oculi siccos. Quibus magni hũmidos. Atq; de hoc quidẽ parũ inter eos cõuenit. Aliĳ nanq; eorum, qui scilicet humidis particulis oculos adnumerãt, ubi eos maiores uidẽt, i ĳs hũiditatẽ tẽperamẽti pollere existimãt. Aliĳ caloris uehemẽtia, qui ĩ pria formatiõe sursũ cõferũ magis copiosiorq; ferebat, ñ oculos mõ, uerũ etiã os ipsũ et reliquos oẽa meatus ãpliores factos aiũt, ita ñ hũi

ditatis

ditatis id, sed caloris indicium esse. Verum ambo a ueritate aberrant, uno modo, eoq; cõmuni, quod unius particulæ occasione de toto corpore pronũciare sunt ausi. Altero qđ formatricis in natura uirtutis, quæ artifex facultas est, & particulas secundũ animi mores effingit, parum meminerunt. De hac nanq; Aristoteles dubitauit: nunquid diuinioris originis sit, atq; a calido, frigido, humido, & sicco, res diuersa, quo mihi minus recte facere uidentur, qui tam temere de rebus maximis pronunciant, & solis qualitatibus formandarum partium causam assignant. Rationabile enim est, hæc organa esse, formatorem aliũ. Sed & citra tam arduas quæstiones, inuenire licet, sicut ostendimus, humidam, siccam, frigidam, calidamq; temperiem. Errant igitur qui proprijs indicijs neglectis, ad ea quæ longe posita sunt, & magnæ quæstioni fuerũt, atq; ad hunc usq; diem optimis philosophorum d ibitata sunt conuertuntur. Neq; enim propterea quod pueri nasis magis sunt resimis, florentes ætate magis aduncis, idcirco rationabile est resimos omnes humidos censere, aduncos siccos. Sed fieri potest, ut formatricis uirtutis eiusmodi opus sit, potius q̃ temperamenti. Quod si temperamenti est nota, at certe eius quod in naso tantum habetur, non eius qđ in toto corpore nota fuerit. Quare frustra illđ prædicant, in siccis natura temperamentis nasum acutum, ocu-

tum,oculos canos, tempora collapsa. Quod scilicet in affectibus ijs, quae corpora liquant, atque supra quam par est, inaniunt, haec cōtingāt. Saepe nanque sic accidit: sepe non ita. Sed uidere licet totius corporis habitum, & mollem, & pinguem, & album, & carnosum, cum tamen oculi sunt parui, & nasus acutus. Rursus siccum, macilentum, nigrum, & hirsutum, ubi magni sunt oculi, & nasus resimus, praestat igitur, siquidē de solo agitur naso, ut ex eo resimo, humiditatem, ex eo adunco siccitatem coniectes. Nec de totius animantis temperie ex his particulis pronuncies. Pari modo oculorum, & alterius cuiuslibet partis proprium temperamentum ex proprijs indicijs estimare est satius. Ergo de totius corporis temperie non recte ab una quapiam particula iudicium sumitur. Cum siue humoris uincentis, siue caloris, siue etiam amborum, caesios oculos indicium statuere oportet, utique proprij ipsorum sic, non omnium totius corporis partium, temperamenti documentū erunt. Neque enim si dura & macra crura sunt, omnino siccum est totius corporis temperamentum. Alij nanque affatim carnosi, & pingues, & crassi, & prominenti uentre, & molles, & candidi etiam cum eiusmodi cruribus cernuntur. Verum si totius corporis tēperies, pari ratione se habeat, sicci omnino sunt, quibus macra sunt crura. Humidi, quibus crassa. praeterea qui

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bus acutus eſt naſus, aut aduncus. Hi ſicci, quibus reſimus humidi. Ad eundẽ modũ de oculis, temporibus, cæteris denique omnibus particulis, iudicandum Quibus impar temperamentum eſt, nec omnium particularũ idem, alienũ a ratione eſt, ex uniscæ particulæ natura, de omnibus ſentẽtiã ferre. Porro tale quippiam plurimis eorum impoſuit, cũ nõ de hominum modo, ſed etiam aliorum animalium totius corporis tẽperamẽto, ex indicijs, quæ in cuto tantum ſpectant, iudicium ferre ſunt auſi. Neque enim ſi dura cutis eſt, neceſſario ſiccũ eſt animas. Sed fieri poteſt, ut tantum cutis ſic ſit affecta. Sed nec ſi nigra hæc hirta ue eſt. Simili modo, nec ſi mollis hæc, depilis ue eſt; humidum ex neceſſitate totũ eſt animal. Verum ſi per totum æquabiliter eſt attemperatum, ratio eſt, ut qualis ſit cutis, talis ſit & reliquarum partium unaquæque. Sin inequaliter, non item. Quippe oſtrearum totum corpus humidiſſimum eſt, cutis ipſa ſicciſſima. Eſt enim ijs qua tegunt teſta, cuiuſmodi eſt nobis cutis. Atque hinc illis Græce nomen οςρακοδερμα enim nominantur omnia eiuſmodi animantia, propterea quod cutis ijs oſtraco. i. teſtæ adſimilis. Iã malocoſtrata, id eſt quæ molli teſta integuntur, ueluti marinæ locuſtæ & camari, & cancri, cutem quidem habẽt ſiccam, reliquam uniuerſam temperiem humidam. Immo uero illud ipſum humiditatis in carne nonnunquã animali-

animalibus causa est, quod siccam, terrenatq; portionem natura his uniuersam circa cutem reponit. Non est igitur putandum, nec quod cutis ostreis sicca est, illico carnē quoq; esse siccam. Nec quod hæc præhumida, muccosaq; est, iam cutem quoq; eiusmodi esse. Quippe equum est quanq; particulam ex seipsa dignosci. Ergo tū i his peccāt, ij qui cōmētarios de tēperamētis nobis reliquerūt, tū quod id omittūt, qd' Hyppocrates rectissime admonuit, spectandū esse ex quibus, in quæ mutatiões sūt factæ. Fit eni non raro, ut præsens nota prioris tēperamēti sit, nō eius quod in corpore nūc habeat, ueluti si quis annos natus sexaginta denso pilo sit, nō quod calidus & siccus nunc sit, sed quod ante talis fuerit, consistant autem ei prius geniti pili. Ad eundem modum, quo herbæ, quæ uere sunt enatæ, nonunquam perseuerāt æstate. Alijs enim spacio & paulatī, cōtigit a pluria illa hirtitate mutari. Labētibus scilicet pre nimia siccitate pilis, alijs diutissime pili permanēt utiq; qui nec ĩ ꝓcessu tēporis admodū siccāt, et a prio ualētē habuerūt originē. Arborū ritu, quarū radices ĩ terra ualēter cōprehēderūt. Caue igit̃ si quē admodum pilosum uideas, hūc statī melācholicū putes. Sed si quidē floret adhuc ætas, nondū esse talē. Sin iā declinat, melancholicū exissima. At si senex est, nō itē. Fiunt nanq; melācholica tēperamenta, ex sanguinis adustiōe. Cæterū id pa

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ti incipit, non statim est percoctus, uerum hirtus abũde, qui calidus & siccus est, celeriter erit. Si modo eorum, quæ proposita sunt, meminimus. Nõ illico melancholicus. Quippe cutis dẽsitas, crassiorum excrementorum transitum remorans in temperamentis, quæ calida in summo sunt, comburi ea cogit. Ita fit, ut tale iis nunc sit excrementũ, qđ pilos creat, quale olim procedente tempore in uasis sanguinis est futurum. Tũ hæc igitur omissa prioribus sunt. Tum præter hæc quod ex natura excrementorum, indefinite de temperamentis pronunciant. Putant enim particularum temperiem, similem esse cum excrementorũ natura. Id uero usquequaque uerum non est. Sed fieri interim potest, ut pituitosa excrementa colligantur, nec tamen humida sit particula, immo frigida omnino: humida uero non omnino. Quippe cum siccam quoque esse liceat. Quod autem eis imposuit, facile animaduertitur. Non enim norunt quod ex cibis, nequaquam ex ipso corpore nostro, pituita fit. Quare nihil miri est, si ubi ingestos cibos (qui humidi fortasse natura sint) non uincit, simile iis, ipsum quoque excrementum creet. Nõ est igitur quod opinentur, tanquam corpus siccum est, itidem excrementum quoque esse siccum. Etenim si quis ab initio sicciore, frigidioreque temperameto statim fuit, is non melancholicus est, sed utique ab excrementis pituitosus. Quod si ex

ſi ex habitus mutatione, frigidus, ſiccuſq; eſt redditus, neceſſario hic talis iam etiam melancholicus eſt uerbi gratia, Si quis ante calidus & ſiccus, ex ſanguine urendo plurimā generauit atram bilē. Eſt enim is præterquam quod ſiccus eſt & frigidus, protinus etiam melancholicus. Sin a principio frigidus & ſiccus fuit. Habitus quidē corporis eius albus, mollis, depilis, uenis, articuliſq; parum expreſſis, gracilis, & tangenti frigidus, animus uero minime audax, & timens, & triſtis, non tamen excrementa huic melancholica ſunt. In his igitur omnibus peccant pleriq; medicorum ex eo quod proprias notas reſpuunt, atq; ad ea quæ non perpetuo, ſed frequenter accidunt, conuertuntur. Eiuſdem erroris occaſione, & quod excalfacit, id etiam ſiccare omnino putāt. Hoc enim ueluti coronide ſummaq; uniuerſi ſermonis addito, ſecundum iam librum finire ſtatui. Quippe phlegmone obſeſſas partes calida perfundentes aqua, atq; ita uacuari ab ijs humorē cernentes, clare indicatum arbitrantur, ſiccitatē omnino calori ſuccedere. Neq; id modo ubi cum ſiccitate is, uerum etiam ubi cum humore eſt coniunctus. Cæterum non eſt idē uel uacuaſſe ab aliquo humorem, qui locis quibuſdam ſit diſperſus, uel ꝓpriam particulæ alicuius temperiem ſicciorē reddidiſſe. Siquidem inequalis quædam in his, quæ phlegmone laborant partibus, intemperies eſt, ſimilaribus

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bus scilicet corporibus a proprio temperamento nondum amotis, sed assidue adhuc in mutatione atque alteratione uersatis, omnibus nimirum interpositis inter eas spaciolis, fluxione refertis. Quaecunque igitur calida humidaque natura sunt, cum sic affectis admouentur, ipsa quidem superuacanea quae media similarium spacia occuparunt, euocant. Corpora tamen ipsa tantum abest, ut siccēt, ut etiam illis humorem adijciant. Ac ipsa quidem ueritas ita se habet. Demonstratio tamen euidens dictis requiritur. Verum eam cum & longiorem existimem, quam ut huic libro inseratur, & auditorem desyderet, qui medicamentorum facultatis sit non ignarus, in praesens differo. Caeterum ubi in tertio libro de omni temperamentorum genere tractauero, ac de ijs, quae potestate calida, frigida, humida, siccaque sunt omnem methodum indicauero, mox integrum libellum scribere de inequali intemperie decreui. Quippe si absoluetur a nobis uniuersa de temperamentis disceptatio, ad medendi methodum non parū adferet commodi

Galeni de temperamentis, Thoma Linacro Anglo interprete, Libri secundi, finis,

GALENI DE TEMPERAMENTIS, Thoma Linacro Anglo interprete

Liber tertius.

AC quod energia, ſiue actu calidorum, frigidorum, humidorũ, & ſiccorum unũquodq; tale eſſe dicat, uel qđ ſumã habet eiuſmodi qualitatẽ, uel qđ uincit in eo id genus qualitatum aliqua, uel quod ad cognati generis mediocre aliquid, uel ad unumquodlibet a nobis ſit collatum, prius eſt traditum. Monſtratum præterea eſt quemadmodum ea quis agnoſcere exacte poſſit. Reliquum eſt, ut de iis, quæ talia poteſtate ſunt diſſeramus, ſi tamen prius explicuerimus, quid ipſo poteſtatis nomine ſignificetur. Eſt autem breuis eius & facillima, & clara explicatio. Quippe quod quale dicitur, tale nondum eſt, ſed põt tale eſſe, id hoc eſſe poteſtate dicimus. Homiẽ uerbi gratia, qui mõ natus fuit, rõnalẽ, & auẽ uolatilẽ, & canẽ uenaticũ, & equũ celerẽ. Scilicet qđ eorũ unũ quodq; futurũ omnino eſt, ſi nihil id extrinſecus ĩpediat, hoc ceu iã id ſit, appellãtes. Vñ arbitror hæc eſſe poteſtate, nõ actu dicimus, perfectu nãq; eſt, ac iã præſens, ipſa energia, ſiue quod actu eſt. Quod uero poteſtate eſt, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ue-

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luti habile, non tamen adhuc subsist ens. Siquidem nec infans rationalis iam est, sed talis futurus, Nec qui modo æditus est canis, uenator, qui scilicet adhuc non uideat, sed quod uenari queat si ad iustum perueniat incrementum, sic nominatur. Ac maxime quidem ꝓprie sola ea potestate esse dicimus, in quibus natura ipsa suopte impetu ad absolutionem uenit. Vtiq; si nihil ei extrinsecus impedimento sit. Præterea quæcunq; fientium (ut sic dicam) continentes materiæ sunt. Nec refert continentes, an conuenientes, an proprias dicas. Quippe cum ex omnibus iudicetur, quod propinquū est, quod q; nec alia intercedente mutatione sic dicitur, uerbi gratia cum sanguinem potestate carnem appellas, quoniam minimam mutationem ad carnis generationem requirat. At non qui in uentriculo habetur concoctus cibus, continēs carnis materia est. Sed prius sit sanguis oportet, longius etiam absunt, maza & panis. Quippe quæ ut caro fiant, certas sui mutationes requirant. Cæterum hæc quoq; omnia, potestate caro dicuntur. Etiam ante hæc ignis, aer, aqua, & terra. Etiam horum ipsorum communis materia. Atque hæc quidem omnia magis, minusue abusiue loquentibus nobis dicunt̄. Primus autem modus eorū, quæ potestate esse aliquid dicuntur, maxime est ꝓprius. Proximus huic est eorum, quæ sunt propinqua materia, ueluti si fumi-

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dam exhalationem flammam esse, aut halitum aerẽ dixeris. Dicitur potestate esse, & quod ei quod ex accidenti dicitur, est ex aduerso positum, ut si carno si quis iuuenis in frigida lauationem, corpus eius ex accidenti, non ex propria potestate calefacere di cat. Ergo tot modis etiam potestate calida, frigida, humida, & sicca dicentur. Dubitabitur quoq; non absurde, cur Castoreum, uel Euphorbium, uel Pyrethrum, uel Struthion, uel Nitrum, uel Misy, calida esse dicamus. Rursus lactucam, uel cicutam, uel mandragoram, uel salamandram, uel papauer, frigida. Vtrum ne sub prædictis iam modis comprehendantur, an alia quapiam ratione dicantur, quæ dicta non dum sit. Bitumen nanq; resina, & sæuũ & oleum, & pix, calida potestate sunt, quod utiq; energia calida celerrime fiant. Etenim celerrime inflammantur. Præterea cum corporibus nostris ad mouent, ea manifeste calefaciunt. At Calcitis, Misy, Synapi, Nitrum, Acoron, Meon, Costus, & Pyrethrum cum nobis sunt admota, calida uidentur. Alia magis, alia minus. Non tamẽ sunt idonea, quæ in flammam uertantur. An igitur seipsos fallunt, qui id solum estimant. Nunquid aliqua nõ facile in flammam transmutentur, quos utiq; nõ sic. Sed an non uertantur in prunam estimare oportebat. Cum sit pruna ignis non minus, q̃ flamma. Hoc tamen discrimine, quod aere, uel aereo quopi

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am in igne mutato flãma, terra, uel terrea re aliqua accensa, fit pruna. Atq; hactenus quidẽ cõsentire se cũ sermo omnino uidet̃. Siquidẽ uidentur medicamenta ea, quæ ubi ignẽ attigerĩt accẽdunt, nos quoq; excalfacere, nisi si quod ꝓpter crassitiẽ intra corpus nõ facile assumitur. Differetur enĩ de iis latius in libris de medicamentorũ uiribus. Quæcunq; tñ medicamenta nostrum corpus excalfacere uident̃, ea prompte uertunt̃ in ignẽ. At quõ igitur inquiũt tangentibus nõ sentiunt̃ calida, hoc haud scio cur dicant. Nam si energia, iamq; calidũ, esse prædictorũ quidq; diceremus, ꝑfecto mirari liceret, quomodo tangẽtibus nõ appareant calida. Nunc quod possint facile calida esse, idcirco ea potestate talia uocamus. Itaq; nihil miri, si eos, qui se tãgũt nõdũ calefaciant. Veluti enim nec ignis ipse auget̃, priusq̃ uicta ab eo ligna sint mutata, quod aliquo temporis spatio oĩo fit. Ita nec animantiũ calor a medicamentis, nisi illa prius ab ipso sint mutata. Quippe alio genere calefit. is qui ab igne uel sole ĩtẽpescit. Alio is qui a prædictorũ quouis medicamẽtorũ. Illa nãq; actu sunt calida, medicamẽta nequaq̃. Itaq; nec calefacere nos ualent priusq̃ actu talia fiãt. At qđ actu talia sint, id a nobis accipiunt, ueluti sicci calami ab igne. Ita uero & ligna ex sua quidem natura frigida sunt uuinersa. Sed quæ sicciora sunt, & gracilia, ea facile mutantur in ignem. Quæ humidiora

diora sunt & crassa, spacio egent maiore. Nihil igitur miri est, si medicamenta quoque primum quidem in parua & tenuia frangi postulant, secundo loco, ut tempore aliquo tametsi minimo, corpori nostro quo calida fiant sint adiuncta. Tu uero si ea nec comminuta, nec prius calefacta, calida tamen fieri censes, quid significet, quod potestate calidum dicimus, parum mihi meminisse uideris. Sic enim ea exploras, tanquam energia sint calida. Sed nec illud mirum, si quo recalfaciant, calefieri ipsa prius postulent. Cum idem fieri cernatur, & in lignorum exemplo. Quippe hæc uanescentem, morientemque flammam tum seruant, tum uero augent dum ab hac, ipsa prius calefiunt. Non est igitur alienum, calorem, qui in animantibus habetur, eiusmodi medicamentis quasi alimento quodam uti quemadmodum ignis ligno. Quippe id ita quoque fieri cernimus. Si uero perfrigerato corpori eorum quoduis quantumuis diligenter comminutum inspergas, prorsus non calefit. Proinde quæ refrigeratæ partes sunt, eas eiusmodi medicamentis plurimū perfricamus, una calorem perfricando excitantes, una rarum, quod prius frigore fuit dēsum, reddentes. Quo scilicet tū introrsus pharmacū penetret, tum naturali animantis calori coniunctum mutetur, ac calefiat. Quippe cuius si particula quæpiam

uel minima, calorem energia concipiat, hunc deinde in totum propter cõtinuitatem porrigat, perinde ac si ex parua scintilla tedam summo tenus accendas. Siquidem hanc uniuersam facile depascitur, nihilo amplius scintillam requirens. Ac quidquid quidem potestate calidum est, huic nondum in natura sua calidum frigido præpollet, sed in propinquo est, ut præpolleat, adeo ut breuem opem quo uincat extrinsecus requirat. Hanc illi modo frictio abunde præstare potest, modo uel ignis, uel corporis alicuius natura calidi contactus. Non est igitur tam arduum rationem reddere, quid causæ sit, cur alia protinus ut corpus nostrum contigere, recalfacere id possint. Alia post longius id efficere spacium. Quippe ex ijs, quæ igni appropinquant. Alia statim accenduntur, ueluti elychnium, & tenuis teda, & pix, & siccus calamus. Alia nisi diutius sunt admota, non uincuntur, sicut uiride lignũ. Illud potius definiamus, cuius utiqꝫ demonstratio cum de naturalibus potẽtijs agemus, tradetur. Ex hypothesi nunc quoqꝫ propositorum causa, eo utemur, quatuor nimirum dicentes totius corporis proprias facultates esse. Vnam idoneorum tractricem, alteram eorum omnium retentricem, tertiam alteratricem, & quartam quæ alieni sit segregatrix. easdemqꝫ facultates effectus esse totius in quouis corpore substantiæ. Quam etiam constare ex calido, fri-

do, frigido, hũido, & ſicco inter ſe mixtis dicimus. Vbi igitur hæc unaquælibet earum, quas in ſe habet qualitatum, corpus quod ſibi admouetur, demutat, nec ipſam hoc caſu tota ſua ſubſtantia exiſtimandum eſt agere, nec quod ab ipſa mutatur poſſe ei aſſimilari. Quare ne unq̃ nutriet, quod ita mutatum eſt, id qđ ſe mutauit. At ſi illa mutet, id eſt tota ſua ſubſtantia operetur, utiq; tum ſibi aſſimilabit id quod mutatur, tum ab eo nutrietur. Neque enim aliud nutritio eſt, quam adſimilatio perfecta. Quoniam autem hoc definitum eſt, inde rurſus incipiendum. Omne animal conueniente ſibi nutrit̃ alimento: conueniens autem cuiq; alimentum eſt, quicquid aſſimilari corpori quod nutritur, poteſt. Oportet igitur toti nutrientis ſubſtantiæ, cum tota nutriti natura communio aliqua, ſimilitudoque ſit: prorſus hic quoq; non paruo exceſſus, defectuſq; ſubſiſtente in ipſis diſcrimine, cum alia magis conſentientia, ſimiliaq; ſint, alia minus. Proinde etiam alia conficiendi opere ualentiore, ac diuturniore, alia minore, ac breuiore egẽt: auium caro minore, ſuilla maiore, bubula etiã hac maiore. Vinũ uero ut aſſimiletur opus deſyderat minimũ. Quo fit, ut tum nutriat, tum roboret celerrime. Porro id quoq; in concoquendi inſtrumentis, uentriculo, iocinore, & uenis, prorſus aliquãdiu traxerit oportet. Quibus ſcilicet præparatum, nutrire corpus iã

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queat. Ante uero q̃ in his sit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totũ diem, ac noctem extrinsecus super corpus sit impositum. Multoq; minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsimilantur, omnia nutrimenta uocãtur. Reliqua omnia medicamenta, est porro & horum natura duplex. Quippe uel cuiusmodi sunt adsumpta, eiusmodi etiam permanentia, uincũt, corpusq; mutãt, ad eum modum, quo id cibos, atq; hæc prorsus tũ uenenosa, tum natura animalis corruptricia medicamenta sunt, uel mutationis initium ab animalis corpore consecuta, deinceps iam putrescũt, ac corrumpuntur, deinde corpus quoq; una corrumpũt ac putrefaciunt. Sunt autem hæc quoq; noxia uenena. Est his etiam amplius tertia medicamentorum species, eorum nimirum, quæ corpus recalfaciunt quidem, mali tamẽ nihil adferũt. Est & quarta eorũ species, quæ & agunt & patiuntur aliquid; sed spatio uincuntur, planeq; adsimilantur. Accidit porro his, ut tam medicamenta sint, q̃ nutrimenta. Nihil aũt miri est, si exiguũ cõsecuta momẽtum, aliqua maximã a priore natura mutationẽ habẽt. Cernuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidẽ in ea Mysia, quæ est Asiæ pars, domus hac aliquando ratione conflagrauit. Erat proiectũ columbinum stercus, cui iam putri & excalfa.

facto.

cto, ac uaporem edenti, & tangentibus admodum calido in propinquo feneſtra fuerat, ita ut iam con tingeret eius ligna, quæ large nuper illita reſina fue rant. Media igitur æſtate, cum ſol plurimus incidi ſet, accēdit tū̃ reſinā, tū̃ ligna. Hinc aūt & fores quæ dā aliæ, quæ prope fuerant, & feneſtræ nuper etiā reſina illite, facile ignē conceperāt, atq; ad tectū uſq; ſummiſerāt. Vbi aūt excepta ſemel a tecto eſt flam= ma, celeriter in totam domum eſt graſſata. Hoc ar= bitror modo aiunt & Archimedem hoſtium trire mes urentibus ſpeculis incendiſſe. Porro ſuccendi= tur his prompte, lana, ſtupa, elychniū̃, ferula. Quic quid deniq; ſimiliter his ſiccum, rarumq; eſt. Flam mā edunt, & lapides attriti, atq; hoc magis, ſi quis ſulphure illos illeuerit. Eiuſmodi erat medicamētū̃ Medeæ. Quippe quod quibus eſt illitū̃, oīa ubi in id incidit, calor accendit. Cōſtāt id ex ſulphure, & humido bitumine. Iam illud ceu rē mirandā quidā oſtentauit. Extinxit lucernā, ac rurſus muro admo= uens, accendit. Alter lapidi eā admouit. Fuerāt aūt tū̃ murus, tū̃ lapis ſulphure cōtacti. Quod ubi de= prehenſum eſt, deſijt mirū̃ uideri, quod oſtentaba tur. Ergo omnia id genus medicamīa, perfecte, atq; ad conſummationē calida adhuc nō ſunt, aptiſſima tamen ut calida fiant. Atq; idcirco poteſtate cali= da dicuntur. Ac de ijs quidem nulla eſt dubitatio. Sed nec cur uinū̃ bibitū̃ ualenter corpus calefaciat.

Monſtratū̃

Monstratum enim supra paulo est, id non utique ut calidum medicamentum. Immo ut conueniens nutrimẽtum calefacere animal. Tanq̃ enim ignis idoneum alimentum, ignẽ ipsum auget, ita quicquid corporum natura calidorum proprium & naturale est nutrimentum, id ea semper non solum roborabit, sed etiam insitum eorum calorem augebit. Atq; id quidem omnis nutrimenti communis effectus est. Vino præter cætera proprium, ac suũ est mutatiõis celeritas. Ita utiq;, ut tedæ, elychnij, stuppæ, picis. Iam uero ab ignis exemplo non digressi: admoneamus rursum de lignis uiridibus, quæ ipsa quoq; ignis nutrimentum sunt. Cæterum non statim, aut continuo, eoq; sæpenumero igni iniecta, non solum flammam quasi sopiunt, sed etiam si imbecilla est & parua, corrumpendæ quoq; eius periculum afferunt. Sic profecto & in animalibus cibi, qui uti prorsus adsimilentur, & corpus nutriant spatio egent, hi frigus uniuersi, potius quam calorem afferre in præsenti uidentur. Cæterum calefaciunt hi quoq; spatio, non secus, ac reliqui cibi, si semel ut corpus nutriant, sint consecuti. Omne enim nutrimentum, quatenus nutrimentum est, animalis calorem auget. At si deuoretur quidem ut nutrimentum, nec tamen superetur, id erit quod Hyppocrates dixit, nomine quidem nutrimentum, re autem minime. Quippe cum trifariam nutrimentum dica-

tum dicatur, ſicut ipſe docuit his uerbis. Nutrimentum eſt, & quod nutrit, & quod ueluti nutrimentum eſt, & quod futurum nutrimẽtum eſt, quod utiq; iam nutrit, & corpori adiungitur, nec amplius futurum eſt, id proprie nutrimentum nominatur. Idem uero & corpus qđ nutrit, excalfacit, qđ reliquorum neutrum facit. Quod ſcilicet proprie nutrimenta non ſint. Sed alterum eorum ueluti nutrimentum, alterum tale futurum. Proinde nec uinum ipſum ſemper animal calefacit, æque, ut nec oleum flammam accendit, tametſi aptiſſimum eſt ignis nutrimentũ. Immo ſi imbecille & exigue flammæ, confertim multum oleum infundas, ſuffocabis eã, prorſuſq; extingues, potiusq̃ augebis. Sic igitur & uinum, ubi plus bibitur, q̃ ut uinci poſſit, tantum abeſt, ut animal calefaciat, ut etiam frigidiora uitia gignat. Quippe apoplexiæ, & paraplegiæ, & quæ Græce caros, & comata uocamus, & neruorum reſolutio, & comitiales conuulſiones, & tetani, immodicum uini potum comitantur. Quorũ unumquodq; frigidum eſt uitiũ, generatim enim quæcunq; aſſumpta in corpus, ut nutrimentum calefaciunt, hæc interim frigefacere deprehendas. Eque ſcilicet, ut flammam ab eadem materia, non augeri modo, uerũ etiam aliquando extingui. Atq; hæc quidem omnia, tum ijs, quæ de elemẽtis, tũ ijs quæ de temperamentis ſunt prodita conſentiunt.

O Illud ſor-

ſtant, quemadmodum in opere de medicamentis dicetur. Siquidem medicamen id quod Cantharidas recipit, hydericis prodeſt. Tametſi cantharis ipſa, ueſicam omnino exulcerat. Verũ ubi per ea, quæ admiſcẽtur caſtigata eſt, ac corpori, quod plurimo humore grauatur, cum offertur, illum per urinas expellit. Maxime igitur eſt attẽdendũ in omnibus, quæ poteſtate calida, frigida ue dicunt̃, ſint ne ex natura eorum, quæ nutrire corpus poſſunt, an eiuſmodi, quæ exiguum alterationis momentũ nacta, deinde ſecundum propriã naturã alterata, corpus ipſum aliquo modo afficiunt. Tertio loco an nullo pacto ab eo quicq̃ʒ alterẽt. Si nãcʒ ex nutrientiũ ſunt genere, ſiquidẽ uincant̃, calefaciũt. Si nõ uincant̃, refrigerãt. Sin ex ijs ſunt quæ exiguũ quippiã alterãt, oĩo calefaciũt. Si uero ex ijs, quæ omnĩo nõ alterant̃, maxime refrigerant. Attendere autẽ, ut dictũ eſt q̃ʒ maxime oportet, ac diſcernere, quæ per ſe ſunt, ab ijs, quæ per accidens, nõ in calidis & frigidis modo, ſed nihilo etiam ſetius in ſiccis & humidis. Quippe aliqua taliũ, cum ſiccã ſubſtantiam ſint ſortita, ubi largo calore ſunt liquata, humidatis phantaſiam præbent, ueluti æs, & ferrum. Quædam per ſe humida, ubi in ſyncero frigore ſunt morata, apparent ſicca ſicut glacies. Minime igitur de ijs omnibus faciendum abſoluto, & ſine ulla exceptione iudicium eſt, ſicut in ſuperioribus monuimus. Sed

mus.Sed

mus. Sed cum eo, ut quemadmodum sese in calo-
re, frigoreque habeant, consyderentur. Siquidem
si exiguo prædita calore, nihilominus humida cer
nuntur, talia esse ex propria natura sunt censenda,
tametsi cũ copioso calore sint sicca. Quæ uero uel
sub feruenti calore fluunt, uel sub puro rigore sunt
concreta, ne horum quidem altera per se humida,
altera per se sicca sunt existimanda. Ergo tũ adhunc
modum distinguere cõueniet, quæ per se sunt, ab
ijs, quæ per accidens, tũ ad hæc ipsa spectantibus,
eorum quæ potestate calida, frigida, humida, sic-
ca ue sunt, iudicium faciendum. Non enim ad id
quod secundum accidens est, respiciẽtibus: sed ad
id, quod secundum se est, id quod potestate est,
iudicari debebit. Porro comunis in omnibus, una-
q; iudicãdi ratio est, alterationis celeritas. At cum
calidum, frigidum, humidum, & siccum dicantur,
ὁμωνυμῶς, quod scilicet alia per id, quod exuperat,
alia quod eam qualitatem a qua sunt denominata,
summã habeant, in utrũcũq; horum prompte uer
titur, de quo agitur iudicium, tale potestate fue-
rit. Oleum nanque calidum potestate est, nimirum
quod flamma facile fiat. Eodem modo resina, bitu
men, & pix. Vinum autem, quod facile fiat san-
guis. Pari modo mel, & caro, & lac. Atque hæc
quidem totis ipsorum alteratis substantijs, nu-
trimenta se altreantiũ sunt. Quæ uero unaqualibet
qualitate,

ñum afferant malum. Aliqua rursus intro assumpta, nonnunquam ledant, nonnunquam conferāt. Aliqua non solum intro assumpta, sed etiam extrinsecus applicita offendant. Quippe ut semel dicam, nihil foris, intusque parem agendi facultatem habet. Neque enim aut uipere uenenum, aut rabidi canis spuma, aut aspidis ictus, quæ tamen si extrinsecus corpori occurrant, offendere creduntur, parem uim habēt, uel soli cuti applicita, uel intro assumpta. Sed nec illud est mirandum, si cæterorum medicamentorum uis, ad profundum non peruenit. Neque enim necesse est, ut omnia parem habeant uim. Quod si ex ijs, quæ intro sumuntur non pauca, certo tempore, & certa quantitate, & in mixtura, cum cæteris accepta, conferunt. Intempestiue autem & largius, nec cum alijs admixta lædunt, ne id quidem dubitationem ullam disputationi pariat. Siquidem id tum cibis, tum igni, tum uero omnibus, ut sic dicam quæ corpori occurrunt, accidere solet. Nam & mediocri nobis flamma nonnunquam opus est, easque usi, plurimum ex ea iuuamur. Cum tamen immodica flāma nos urat. Ad eundem modum & frigide potio quæ mediocris est, confert quæ immodica est, maximam affert lesionē. Quid igitur miri est, esse medicamen aliquod, adeo calidū potestate, ut si multum eius sumatur, ac in uacuum corpus inferatur, erodat prorsus, uratque. Sin exiguum sit, & cum ijs, que ue-

quæ uehementiam eius remittant, cõiunctum, nõ modo nihil incomodi afferre, uerum etiam calefaciendo iuuare. Lacrimam enim, uel Cyrenaicã, uel medicam, uel particham ipsam quidem per se, citra incomodum sumere non est. At si omnino exigua, uel cum alijs intemperie congruente sit sumpta, magnopere conducit. Atq; adhũc quidem modum, quæcunq; corpus excalfaciũt, ubi mutationis principium in ipso sicut dictum prius est accepere, recalfacere illud sunt apta. Quæ uero refrigerant, uelu ti papaueris succus, hæc a nostro corpore, ne uel paulum quidem demutãtur, sed ipsum statim uincunt, ac mutãt, etiam si calefacta prius dederis. Est enim eorum natura frigida, quemadmodum aqua. Quare illud recte Aristoteli, sicut alia multa, dictũ est, Calidorum, frigidorum, siccorum, & humidorum corporum, quædam esse talia per se, quædam ex accidenti. Sicut aqua per se quidem frigida est, ex accidenti uero aliquando calida: uerum acquisititius eius calor breui perit, naturalis frigiditas manet. Tanq; igitur calida aqua flammæ iniecta, eam extinguit. Sic meconium si id quantumuis calefactum dederis, & calorem animalis perfrigerabis, & necis periculum afferes. Omnia igitur id genus medicamẽta, si exigue sint data, & una cum ijs, quæ uehementiam frigoris eorum castigare ualeant, nõ nonnuq; usum aliquem corporibus nostris præ

Illud fortasse dissonare uidebitur, quod ex ijs, quæ ut nutrimentum comeduntur, aliqua cuti imposita, hāc erodūt, atq; exulcerāt. Sicut sinapi, muria, allia, cepe. Verū hoc quoq; cū positis a principio hypothesibus concordat. Etenim propterea, qd' tum in uentre concocta, tū in uenis in sanguinē uersa mutant̃, alteranturq;, præterea qd' uno loco nō permanēt: sed in multas partes diuisa, undequaq; feruntur, adde & qd' nō solū multis succis miscent̃, sed etiā cibis. cū quibus sumuntur, adhæc qd' celeriter eorū & concoctio, & partiū separatio perficit̃, ita ut quod cōueniens in eis est adsimilet̃, quod superuacaneum & acre, per aluum urinas, & sudorē excernat̃: propter hæc inq;, oīa qd' foris impositū exulcerat, id comestū nō exulcerat. Quāuis si uel unum quodlibet horum accederet, satis esset ad ea quæ foris sunt integra seruanda, uerbi causa mutatio ipsa. Si nanque non maneat sinapi, quale extrinsecus fuit, cum est adsumptum, manifestum est, nec uim eius manere censendum. Quod si tum dirimuntur eius partes, tum purgantur, multo utiq; magis sic censendum. Iam satis erat quod nec eodem loci manet. Cum nec circa cutim aliquid efficere posse uideatur, nisi diutius immoretur. Sed nec mixtio ipsa cum multis cibis parum momenti habet. Si enim id citra alium cibum solū assumas, facile intelliges quantum molestiæ, & rosionis

uentri-

uentriculo sit allaturum. Quin etiam, si plurimo dulci admixtum succo, cuti id imponas, quam nihil adferat incommodi. Cum igitur prædictorum unumquodlibet per se, satis prohibere possit, quo minus sinapi, quod foris facit, idem facere intus possit. multo arbitror magis, ubi multa simul coierint. Nam & coquendo alteratur, & expurgatur, & cum multis alijs miscetur, & uarie distribuitur, & in omnem partem fertur, nec in ulla moratur. Quod autem si acrimoniam suam seruaret, interna quoque omnino exulceraret, ex ijs, quæ sponte accidunt ulceribus, intelligas. Gignitur enim nō raro alijs ex uitioso cibo, alijs ex quapiam in ipso corpore corruptela, & putredine, uitiosus succus, quam cacochymian uocant. Iis aliquando interiorum quoque aliquid exulceratur. Magna tamen ex parte, cutis quoniam in hanc excrementa quæ in habitum corporis colliguntur, natura expellit, multis & assiduis ulceribus afficitur. Quippe cancri phagedene, herpetes erodentes, carbunculi, & qui chyromia, & Celephia uocantur, milleque aliæ ulcerum generationes, ab eiusmodi cacochymia nascuntur. Neq; igitur talium quicq; est dubitandum. Sed nec cur medicamentorum nonnulla, cū nihil nos extrīsecus offendūt, intro assumpta mag

 num afferant

qualitate,alterantur ac mutantur , ea medicamenta
tantum ſunt.Medicamenta itidem ſunt,& quæ nul
la ſubſtantiæ ſuæ mutata parte, ſed tota ſeruata inte
gra,corpus ipſum afficiunt . Cæterum grauia &
naturæ animalis corrumpentia. V nde & totum eo
rum genus deleterion & peſtilens dici reor. Quip
pe hæc non minus genere deleteria ſunt dicenda,
quod ubi plane minima exhibentur,nullam inferũt
ſenſibilem noxam . Sic nãq; neq; ignis ipſe calidus
ſit,neq; nix frigida. Nam horũ quoq; ſi quid pror
ſus exiguum eſt,nullum euidẽs in corporibus no-
ſtris excitat affectum. Quippe cẽteſima unius ſcin
tillæ pars,eſt quidem omnino genere ignis. Cæte
rum adeo nos non urat excalfaciatue,ut corpori in
cidens,ne ſenſum quidem ullum ſui excitet. Ad eũ-
dem modum frigidæ aſperginis centeſima portio
nõ modo nihil offendat.aut refrigeret , ſed nec ſen
ſum ſui ullum præbeat. Nequaq̃; igitur ſic iudican
da deleteria ſunt.Immo totius naturæ ſuæ cõtrarie-
tate.Porro iudicabit̃ contrarietas,ex ea quæ media
intercedit mutatione.In elementis uerbi gratia , ne-
q; aqua mutari poteſt in ignẽ , neq; ignis in aquã:
ſed ambo in aerẽ.is uero ĩ utraq;. At illa in alterutrũ
nullo modo.Ergo cõtinẽs,& ſine medio eſt aquæ
mutatio in aerẽ,itemq; ignis. Non continens,ignis
& aquæ in alterutrum:hæc igitur inter ſe contraria
pugnantiaq; ſunt Nou diſſimili ratione papaue-
ris ſuccus,

ris ſuccus, hominis corpori prorſus eſt contrarius ut quod in id quicq̃ agere nc una quidem qualitate poſſit, multo minus tota ſua ſubſtãtia poſſit. At q̃ unum quidem deleteriorũ genus eiuſmodi eſt, alterum eſt eorum, quæ ex noſtro calore momentum aliquod mutatiõis accipiunt, at deinde in multifarias alteratiões uertuntur, quibus corrumpi naturam noſtram accidit. Eiuſmodi enim omnia deleteria genere ſunt, etiam ſi propter exiguitatem nõnunq̃ nihil quod ſentiatur efficiant. Ac quæ corporis naturam rodunt putrefaciunt, & liquant, merito poteſtate calida nominantur. Contra quæ refrigerant, & ſenſum auferunt, torporemq̃ notabilem afferunt, frigida. Et priora quidem nihil non rationi conſonum, nec ipſa pati, nec in corporibus noſtris efficere uidentur. Siquidem calido corpori applicita, & mutationis momentũ aliquod hinc adepta, partim eorum ad ſummam caliditatem, partim proueniunt ad putredinem. Iure igitur pro affectu quæ ipſa conſecuta ſunt, etiam corpus animalis afficiunt. At quæ corpus tametſi ipſa calida ſunt, applicata, tamen refrigerant, non paruam dubitationẽ afferunt, utrius potius naturæ ſint. Nam ſi energia ſemel calida ſunt reddita, cur animal nõ calefaciunt? Sin nondum ſunt calefacta, quomodo apparent calida. Soluetur dubitatio ſi diſtinguatur, quod per ſe frigidum eſt, ab eo quod eſt ex accidenti. Ita uti

P Ariſtoteles

Ariſtoteles docuit. Perit nanq; celeriter eorũ, quæ ex accidenti ſunt calida, acquiſititius affectus. Ita ut in priorem naturæ ſuæ ſtatũ facile reuertantur. Porro in applicandis ijs nobis, quæ natura quidẽ ſunt frigida, ſed per accidens calida, duo hæc contingere eſt neceſſe, ut & acquiſititius eorum calor pereat, & propria eorum temperies, a noſtra nihil immutata, frigida perſtet. Et quid miri ſi papaueris ſuccus, mandragora, uel cicuta, uel ſimiliũ aliquid, quãuis exhibeantur calefacta, paulo poſt euadunt frigida? Cum idem patiantur, ptiſana, & lac, & far, & panis. Vbi in imbecillum uentrem demiſſa, ab eo non ſuperantur. Euomuntur enim nõ raro abũde frigida. Et quod ijs maius eſt, quodq; Hyppocrates notauit, pituita ipſa quamuis iam ſuccus ſit, atq; ex cibis in uentre iam concoctis nata, nihilominus frigida tangentibus ſentitur, neq; id modo dũ in uentre conſiſtit, ſed poſtq̃ a uenis ipſis, purgantis, cuiuſpiam medicamenti ui, eſt detracta. Tametſi enim q̃ tenaciſſima eſt, ac per uim ducitur, attamen ne ipſa quidem tractus uiolentia calefieri poteſt. Quid igitur miri, ſi etiã papaueris ſuccus, qđ naturæ noſtræ tam contrarium medicamentũ eſt, q̃ celerrĩe refrigeret, etiã ſi calefactus ſit exhibitus? refrigeret autem una ſecum & corpus? Quippe acquiſititiũ calorẽ nõ ſeruat, propterea quod natura frigidus eſt. At quia eius ſubſtantia a nobis nõ

alterat.

alterat. Immo potius nos alterat, & mutat, idcirco nec a nobis quicq̃ recipit caloris, & pro sua natura nos afficit. Itaq; cum frigidus natura sit, & nos utiq; refrigerat. Nihil igitur in dictione nostra est. dubitatiõis reliquum. Enimuero quod horum omnium, quæ frigida per naturã sunt, quicquid plus iusto calefeceris, ex propria id natura recedat, præterq̃ quod nullam dubitationem habet etiam prædictis a nobis, affert testimonium. Sicut enim salamandra ad certum usq; terminum ab igni nihil patitur, uritur autem, si longiore spatio igni sit admota. Sic & mandragora, & cicuta, & psillium, breui spatio igni admota, proprium adhuc temperamentum seruant, largius autem excalefacta, illico corrumpuntur; nec quicq̃ efficere, quæ prius poterant, ualent. Ac talium quidem omnium natura, hominibus maxime est contraria. Sane naturam cu dico, uniuersam substãtiã, ac tẽperiẽ, quæ ex primis elemẽtis cõflat, significo, calido, frigido, hũido, sicco. Eorum uero, quæ celerrime nutriũt cõueniẽtissima. Reliqua oĩa media inter hæc sunt, quorũ alia magis. alia minus agere, ac pati a corpore nostro possunt. Siquidem castoreum, & piper agere magis in corpus nostrũ q̃ pati ab eo ualent. Vinũ, & mel, & ptisana, pati magis, q̃ agere. Ergo hæc oĩa tum agunt circa corpus aliquid, tum uero patiunt, Omnino enim ubi duo corpora inter se commissa,

aliquam multo tempore pugnant, certant〈que〉 de alte rando, utrun〈que〉 eorum tum agere, tum pati eſt neceſſe. Fortaſſe aũt & ſi nõ multo tẽpore id fiat, attamẽ agit etiã id qđ uicit, i id qđ uicit: uerũ ita exiguum, ut ſenſum effugiat. Ne〈que〉 enim ſi acutiſſimo ferro molliſſimam cæram toto die ac nocte incidas, fieri poteſt, ut non fiat, maniſeſte obtuſius. Ita nimirũ illud comode dici uidetur. Aſſiduo illiſu durum cauat undula ſaxum. Quippe ita quo〈que〉 factum cernitur. Cæterum uno, aut altero ictu nihil adhuc euidẽs uidere in talibus licet. Ex quo factum arbitror, ut quædam ab admotis ſibi, nihil prorſus pati, opinati nonnulli ſint. Et cedendum quidem eſt ita loquentibus. Sæpe uero nobis quo〈que〉 ipſis ita pleruñ〈que〉 loquendum eſt, niſi ſicubi ad ultimum examen, diſputationem perducimus, quemadmodũ in præſentia facimus. Sic igitur ἀει παθει, id eſt, nunquam deficientis affectionis dogma, ĳs uti〈que〉 qui ſolum id eſtimant, ualente demonſtratione nõ caret. Nõ eſt tamen eius ad priuatas ſingulatim obeundas actiões ullus uſus. Si nã〈que〉 adeo exigui affectus ſint, quibus aſſidue afficimur, ut nulli actioni ſenſibile, & manifeſtum incommodum afferant, facile profecto contemnendi ſunt, at〈que〉 ei qui affectus id genus nullos eſſe dicit non repugnãdum. Perinde igitur habet. & in ĳs, quæ nutriũt, prope dixerim omnibus. Quippe quæ ipſa quo〈que〉 in corpore hominis ali-

nis aliquid faciunt. Sed nec sensibile aliquid prorsus, nec euidens, diuturna tamen eorum exhibitio, magnopere alterat, mutatq; iam corpora. Sũt enim & quæ primo statim usu, manifestam alteratione suam indicent, ueluti lactuca, quæ eos, quibus uenter æstuat, manifeste refrigerat. Atq; a siti uindicat quibus refrigeratum est, manifeste ledit. Conducit uero & ad somnũ non parũ, neq; id alia ratione ulla q̃ quod frigido temperamẽto & humido est. Verũ sic est humida, & frigida ad hominem, & alia quæ nutriri sunt apta, sicut uiridia ligna ad ignem. Quare rationabiliter cibi, id genus utrumq; præstant, & quod ueluti medicamenta corpus nostrũ afficiunt, & qđ nutriunt. Toto quidẽ concoquendi sui tempore, ut medicamenta. Vbi iam nutriunt ac prorsus sunt adsimilata, ut quæ nihil in nos agãt, sed naturalem calorẽ augeant, ceu prius est dictũ. Quippe id omnium quæ nutriant commune est. Nec est quod miremur, si modo exempli uiridium lignorum non sumus immemores, esse aliqua, quæ prius q̃ adsimilentur, & nutriant, dum adhuc concoquuntur, refrigerent, cum adsimilata sunt, ac iam nutriunt, calefaciant. Itaq; usus quoq talium omniũ duplex medicis suppetit, tum ut ciborum, tum ut medicamentorum. Fac nanq; mutata sit alicui optima uentriculi temperies, ad calidiorem. Is profecto q̃ diu lactucam concoquit, refrigerabitur, & me-

 diocri-

diocritatem temperamenti assequetur. Vbi uero ex ea iam nutritus est, insiti caloris substantiam augebit. In eo igitur uel maxime sese fallere uidetur. Iuniorum medicorũ uulgus, quod ignorat in nobis aliquando quantitatem caloris intendi, aliquando substantiam eius augeri. Tum quod utroq; genere ueteres calidius factum animal dicant. Quando etiam calidius fit, siue calorem eius intẽdas, siue substantiã, in qua prima consistit, inaugeas, finge nãq: ex ijs, quæ in animalis corpore continentur, sanguinem esse per se calidum, aut si magis placet flauam bilem, reliqua omnia ex accidenti esse calida. Vtiq; quod huius aliquam habeant partem, nunquid necesse erit animal bifariã calidius esse, uel quod plus calidorum succorum sit sortitum, uel quod calidiores eos habeat q̃ ante. Mihi plane ita uidetur. Ad eundem modum arbitror, & frigidius erit bifariã, uel quod plures illi succreuerint frigidi succi, ceu pituita, & nigra bilis, uel quod eorum omnium modo non mutato sola qualitas sit intẽta. An igitur miri quicquam est, si corpus quoad concoquit, qui frigidus natura cibus est, sicut portulaca, & lactuca, frigidæ qualitatis non parum percipiat, percocto autem, ac iam in bonum sanguinem uerso: calidi succi accessione, calidius q̃ prius euadat. Atqui si nihil horũ, aut eiusmodi est, quod fieri nequeat aut etiam adhuc mirũ, desinant iam obstrepere, qui

unum

ſinum eundemq́ꝫ cibum, tum nutrimenti, tum me-
dicamenti uſum corpori præſtare negant. Tanq́ꝫ
enim ſi omnino non percoqueretur, perpetuo ma-
neret medicamentũ, ſic cũ iã eſt percoctũ, ambo ef
ficit. Pone enim prorſus nõ concoquatur lactuca,
uel ſi mauis ſuccus ipſius, qñ is ſi liberalius ſumat̃, ſi
milẽ in hoĩe cũ papaueris ſucco effectũ habet. Nũ-
quid hoc caſu medicamentũ tãtũ erit, nec aliud quie
quã? Nemo arbitror de ea re dubitet. Ergo habet
omnĩo lactuca & medicamẽti facultatẽ. At uero ha
beat et nutrimẽti: quippe que perſepe nutriȷt. Am
bas igit̃ facultates ſimul in ſe cõtinet, nõ tamẽ ſimili
ter ambas oſtendit. Verum ubi plus egit in homi-
ne, q́ꝫ ſit paſſa, medicamenti potius indicat faculta-
tem, ubi paſſa plus eſt q́ꝫ egit, nutrimẽti. Nec mirũ
ullũ eſt, ſi lactucæ tũ agere, tum pati contingit, quã
do enſi quoq́ꝫ, ceu paulo ante diximus, nõ ſolũ in
ceram agere, ſed etiã ab ea pati accidit. Cæterũ eo
quod multo amplius eſt quod agit, q́ꝫ quod patit̃,
alterum latet. At ſi duriſſimum illi ferrũ admoue-
as, cõtra magis pati, q́ꝫ agere tibi uidebitur. Tam-
etſi agit aliquid tum quoq́ꝫ. Sed negligitur præ exi
guitate eius uis. Itaq́ꝫ de omnibus prorſus cibis, il-
lud pronunciare non dubitamũs, qđ non ſolũ a no
ſtris corporibus pati, ſed etiam agere aliquid in ea
poſſunt. Iam uero & de quibuſdam, quæ plane ſci-
licet & luculenter uidemus agere, quod nõ tantũ ci
bi ſint,

bi ſint, ſed etiam medicamenta. Et lactuca quidem tam cibus, q̃ꝫ medicamentum frigidum eſt. Eruca tam cibus, q̃ꝫ medicamentum calidum. Quod ſi caſtoreum quoqꝫ ſpatio concoquitur, erit id quoqꝫ ſimul nutrimentum, ſimul medicamentum calidum. Ad eũdem modũ ſinapi & piper. Ex herbis quoque anethum, & ruta, & origanum, & pulegium, & calamynthe, & thymbra, & thymum. Quippe hæc omnia, tum cibi, tum medicamẽta calida ſunt, prius enim q̃ꝫ in ſanguinem ſunt mutata, dum ſcilicet adhuc concoquuntur, medicamẽta. Mutata uero in ſanguinem, non utiqꝫ iam medicamenta, ſed nutrimenta. Secunda nimirum nutrimẽti ſignificatione, qua id ſignificatur, quod nondum eſt alimẽtum, ſed ueluti alimẽtum. Ergo ſicut de lactuca paulo ſupra fecimus, cum duos uentres, alterum iuſto frigidiorem, alterum iuſto calidiorem finximus. Ita nunc quoqꝫ pro contemplandis ĳs, quæ poteſtate calida ſunt, proponamus coſdem uentres. Ergo eũ qui frigidior iuſto eſt, quoad in eo cõtinẽtur, ac cõcoquuntur omnes id genus herbæ calefaciunt, atqꝫ ad temperamenti æqualitatem reuocant, proſuntque ut medicamẽta. Alterum uero qui calidus eſt, inflammabunt, ac magnopere lædẽt. Atqꝫ has quidem alterationes qualitate ſua inducent. Nam omnino percocta, & mutata, ac in ſangninem bonum iam uerſa; naturalis in animali caloris ſubſtantiam augebũt,

augebunt,non qualitatem intendent. In totū enim
ſiue frigidus,ſiue calidus poteſtate cibus ſit, poſte
aq; in ſanguinem conuerſus eſt, naturalem calorē
ſimiliter augebit. Quoad autē ad ſanguinis formā
tendit,nec dum plane ſanguis eſt redditus,refrige-
rat,excalfacit ue animal medicamenti ritu. Sane em
nis hæc diſceptatio ab uno principio pēdet. Quo
magis ſeruandum id, memoriaq; tenendum per-
petuo eſt. Cuilibet corpori proprietatem quan-
dam temperamenti eſſe, quæ huic quidem naturæ
ſit conſentiens, ab hac uero ſit diſſentiens. Tum ſi
quod conueniens ſibi eſt, in ſuam naturam tranſ-
mutet,eo pacto caloris ſui ſubſtantiam augere. Sin
ipſum ſit mutatum, duorum alterum illi continge-
re,uel ut calorem quandam conquirat, utiq; ſi id a
quo mutatur,calefacit,uel proprium calorem amit
tat,ſi id non calefacit. Liquet igitur ex ijs,quod eiuſ
modi omnia,ex eorum ſunt numero, quæ relata ad
aliquid dicantur? Cum ad proprietatem mutantis
naturæ,quicquid aſſumitur,uel nutrimenti, uel me
dicamēti,uel utriuſq; rationem ſortiatur, uerbi gra
tia. Cicuta,ſturno nutrimentum eſt,homini medi-
camentum. Rurſus coturnici,ueratrum nutrimen-
tum eſt,hominibus medicamen. Si quidem cotur
nicum temperies aſſimilare ſibi ueratrum poteſt,
quod hominum temperies non poteſt. Ergo ma-
nifeſtum iam arbitror factum,quod iudicium eius

quod respectu nostri calidum, frigidum, humidũ, & siccum dicitur, non ex ijs, quæ extrinsecus sunt posita. Sed ex ijs, quibus ipsi afficimur, certum exa ctumq; fieri possit. Atq; id tanq̃ primum, ac maxime sit spectandũ. Deinde si res exigit, etiam qđ ab externis petitur. Nam si euidens ad sentiendũ, & clarus sit adhibiti medicamenti affectus, huic reli quis notis omnibus posthabitis credendum. Sin confusus, & obscurus, aut etiam mixtus, aut ullam omnino dubitationem sit exhibẽs, tum utiq; ad ex terna omnia cõferentes, de eo iudicandum. Ac ne que horum quidem ad ea, quæ longius absunt, sed quæ ab ipsa quæsitæ rei substantia sunt desumpta. Verbi gratia. Si oleum calidum est, nõ id inde spe ctabitur, quod glutinosum, aut pallidum, aut leue est: sed quod facile inflammatur. Id nanq; erat illi calidum potestate esse, quod celeriter in energia ca lidum mutatur. Ad eundem modum & in corpo ribus nostris, non utiq; id expendendum, an cras sarum partium, aut tenuium, aut humidum, aut le ue, aut glutinosum, aut pallidum: sed an calefaciat admotum. Eque uero nec an dulce sit, an aluum de ijciat, an sanguinem, si instilletur, faciat in missione fluxilem. Quippe hæc quoq; superuacua sunt, cũ estimare liceat, an calefaciat cum admouetur, Ergo si notabiliter id, ualenterq; faceret, quemadmodum piper, utique clarũ id proculque dubio esset. Nunc

cum

cum minime ualenter, id præſtet, merito in quæ-
ſtionē uenit. Multo uero magis de roſaceo, & acc
to dubitatur a medicis, atque ambigitur calida ne
hæc, an frigida poteſtate ſint. Agendum igitur id
eſt, ut in omnibus, quæ poteſtate calida, frigida,
humida, ſicca ue dicuntur, exactas aliquas, claraſcꝫ
diſcretiones inueniamus. Sicut ante de energia ſic
dictis fecimus. Porro incipiendum arbitror ab ijs,
quæ euidentiſſima ſunt. Quando in ijs exercita-
tus, facile conſequetur ea, quæ minus ſunt euiden
tia. Ergo ſtatim ut corpori hoc, uel illud medica-
mentum, cibus ue admouetur, expers eſto omnis
acquiſititij caloris, & frigoris. Quam enim in ſupe
rioribus determinationem iniuimus, cum ſicca &
humida corpora dignoſcenda propoſuimus, ea-
dem nobis nunc quoqꝫ in ijs, quæ poteſtate calida
frigidaqꝫ ſunt, non minus erit utilis. Nam ſiue po-
teſtate frigidum, cum id applicas, calefacias, ſiue ca
lidum refrigeres, corpus primo occurſu, qualita-
tis acquiſitæ, non eius, quæ propria eſt rei admo-
tæ, ſenſu afficietur. Vt ergo admotæ rei uera, ſyn-
ceraqꝫ natura exploretur, tepidum quoad fieri ma
xime poteſt, eſto, nec ullā extrinſecus notabilē alte
rationē ualentis caloris, frigoris ue ceperit. Ac pria
quidē admoti medicamēti præparatio talis eſto.
Applicetᷣ aūt cū eius ui exploras, nō cuilibet corpo
ris affectui, ſed ſipliciſſimo, et quoad fieri maxie po

 teſt,

test, summo. At si summi quidem caloris affectioni admotum frigoris sensum excitet, erit profecto sic frigidũ. Pari modo si frigido affectui applicatum, calidum statim appareat, id quoq; erit calidum. Sin uel calide affectioni calidum, uel frigide frigidum sentiatur, non est quod hoc calidum, illud frigidũ omnino pronuncies. Est enim aliquando summi caloris affectus, quem mediocriter frigidum medicamen adeo non alterat, ut refrigerando, densandoq; summum extrinsecus corpus, calorem intro concludat, ac difflari uetet. Indeq; affectum magis accendat. Ita uero etsi quod frigido affectui admouetur, nullum afferat calorem, uidendum est. Num id cũ sit aliquid mediocriter calidum, nihil egit in affectũ qui summi ĩdiguit caloris. Ergo nec sic, admoti medicaminis explorãda uis est, nec si ex accidenti aliquid efficiat, non per se. Iudicabis autem quod ex accidenti aliquid facit, tum ex affectu ipso, tum tempore. Ex affectu, si is simplex est, & unus. At a tẽpore determinabitur iudicium ad hunc modum. Quod protinus ut admotum est, calefacere, uel refrigerare manifeste cernitur, id utiq; & ex se, & per se tale fuerit. Quod tempore id facit, fortasse ex aliquo accidenti huc est actum, ueluti iuueni quadrati corporis. Tetano æstate media laboranti, frigida liberaliter affusa caloris repercussum facit. Cæterũ quod aqua frigida per se non calefaciat, ex primo

eius oc

eius occursu patet. Sensum nanq; inuehit frigoris. Præterea cutim quoad ei affunditur, frigefacit. Tũ calorem nec in omni corpore, nec dum affunditur inuehit. Immo in iuuene, quadrati corporis, & æstate media, & postq; a profundendo est cessatum. Sicut igitur frigida quibus incidit, hæc illico perfrigerat, siue animata corpora sunt, siue non animata, siue calida, siue frigida, ita si quod esset tempus, uel corporis natura, uel affectus ullus, in quo frigida, primo statim occursu caloris sensum inueheret, iure queri posset, calefacere ne, an frigefacere per se nata esset. Nunc cum omnia tum animata, tũ inanimata protinus, & perpetuo frigefieri ab ea cernamus. Quibus autem insitus calor, ueluti fons quidam ignis in uisceribus est, his occurrens repercussum aliquando caloris facit, rationabile arbitror ex accidenti, non per se talia calefacere. Sed nec latet qua ratione illud accidat. Siquidem stipata, clusaq; corporis summa facie, repercussus, refractusq; sit caloris eius, qui a profundo ascendit, quiq; simul propter difflatus inopiã est aceruatus. Simul propter frigidi circumstantis uiolentiam in altum recedit. Simul ex succis isthic habitis nutritur. Quippe ubi collectus, nutritusq; calor ad summã corporis uiolentius ruit, fit quidem caloris repercussus, iudicium uero, ac documentum, quod frigidum haud quaq; per se calorem auxit. Nã per se quidẽ

cutim perfrigerauit frigus uero eius, dẽsitas, & reditus caloris ad profundum sunt cõsecuti. Rursus horum, densitatem quidem difflatus prohibitio. Reditum uero ad interiora, concoctio, consummatioq́ꝫ, qui isthic sunt succorum, est adsecuta. Harũ uero difflatus prohibitio, caloris colligendi, succorum concoctio, eiusdem generãdi fuit occasio. Porro horum utrunq́ꝫ natiui, caloris sequitur auctio. Ergo intercedentibus, & medijs utrisq́ꝫ, frigida in animalis corpore, caloris aliquãdo excitat incremẽtũ, per se nunq́ꝫ. Sed nõ minus calor, est quãdo ex accidenti perfrigerat. Vtiq́ꝫ intercedente uacuatione. Sicut perfusio phlegmonen. Cum enim ex calida fluxione phlegmone consistat, propria quidem eius curatio, uacuatio superuacui est. Vacuatiõi autẽ particulæ, quæ per phlegmonen excalfacta est, oĩo succedit refrigeratio. Ergo cũ duplex ĩ ijs, quæ phleumone laborãt particulis, affectus sit, unus quidẽ in quãtitate, ex superuacui naturæ modum exeuntis abundãtia, alter in qualitate, qui ex caloris spectatur ratione, sequitur prioris eorũ curationẽ, etiã posterioris curatio: fiuntq́ꝫ ex occidenti, quæ uacuant, calentis materiæ remedia, & inflammatiõis particularũ refrigeratoria. ergo tũ hæc discernere oportet, tũ id agere, ut pro modo simplicis affectus, etiã uiriũ medicamẽti inueniatˉ modus, uerbi gratia si caliqus ĩ summo affectus sit, frigidũ quoq́ꝫ ĩ summo

medi-

medicamētū paret. Sin affectus a sūmo paulū recedat, medicamentū quoq; a sūmo paulū declinet. Si plus a sūmo calore absit affectus, ad portionē absit a sūmo frigore medicamē. Quippe si auspicatus a tali cōiectura examē eorū sis, facilius ꝓpriā, cuiusq; iuenias uim. Ad sūmā eni in oī simplici affectu calido, quodcūq; adhibitū medicamē, prīo stati occursu frigoris sensū ītulit, id frigidū potestate ē. Ac multo ꝑfecto magis, si post primā exhibitionē tale perpetuo manet. Quod si calidū affectū ꝓrsus sanet, frigidū id ex necessitate fuerit. Adhibēdū uero est cū explorat̄ oīo tepidū, ut prius testati sumus. Vbi iā cognitū ē tale esse, deinde curatiōis cā petit̄, rectius frigidū sumit̄. Nisi si medicamē sūmi sit frigoris, morbus in summo caloris non sit. Atq; hæc quidē diffusius, tū in opere de medicamentis, tū curandi methodo tradent̄. Ad præsens illud saltē nouisse oportet. Si quod calido, & simplici affectui adhibitum medicamentum, tū protinus, tū toto deinceps tēpore frigoris, sensum, ac facilioris tolerantiæ, iuuamētiq; laboranti affert, id frigidum necessario est. Tametsi in alijs nōnūq; uideat̄ calidū. Deprehendetur enim in illis si diligenter exploret̄, nō utiq; per se, sed ex accidenti excalfacere. Cum per se dicimus, uel primum, uel nullo intercedente medio, omnibus eiusmodi uerbis, idem potestate significamus. In quibus omnibus lectorem, in opere

de medicamẽtis proprijs exemplis exercitabimus. Nunc recensitis ijs, quæ ante iam dixi, proposito libro comodum imponere finem tentabo. Cũ nanque calidum corpus multifariam dicatur, nam & quod summam eiusmodi habet in se qualitatem, ipsum scilicet elementum. Et quod propter eiusmodi qualitatem pollentem, nomen est sortitum. Ad hæc quod collatum ad aliud dicitur, uel ad id quod mediocre eiusdem sit generis, uel quicquid fors tulerit, sic & quod potestate calidum est, energia uero nondum dici potest, intelligi, probariq; multis modis oportet. Quo utiq; minus recte siquid nõ statim inflammatur, id aliqui ne ut ad nos quidem esse calidum potestate putant. Nam siue facile concoquitur, & cito nutrit, erit ut ad nos calidum. Si ue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sic nimirum & per singulas animalis species, ipsum potestate calidum, siue est, ut medicamentum, siue ut nutrimentum, ad illud tantum animal collatum dicitur. Est enim ex ijs, quæ ad aliquid referuntur, quicquid potestate aliquid dicitur. Quare & probatio, quæ propria est, melior utique est, q̃ quæ ab externo petitur. Propria uero est una in singulis, utiq; si celeriter tale fieri appareat, quale id esse potestate diximus. Est enim potestate ignis, quicquid celeriter in ignem uertitur: potestate

uero cali-

uero calidum, ut ad hominẽ eſt, ex ſpeciebus eorum, quæ ex eo quod in ipſis præpollet, dicuntur, quidquid homini applicatũ, naturalis eius caloris uel qualitatem auget, uel ſubſtãtiã. Eadem mihi & de aliis cenſeri dicta ueli, quæcũq; ſcilicet poteſtate frigida, uel ſicca, uel humida dicũtur. Quũ hæc quoq; partĩ ueluti ad ipſa elemẽta, partĩ ueluti ad ea, quæ ex præpollente ſunt nominata, tũ intelligi, tũ explorari, tũ doceri cõueniat. Patet uero eũ quoq; qui iudicat, tactũ, omnis acquiſititij caloris & frigoris expertem eſſe debere, ſicuti de medacamẽtis ipſis prius eſt dictum.

Tactũ eũ qui iudicaturus ſit, oĩs acquiſititij caloris uel frigoris expertẽ debere eſſe.

De temperamentis finis Thoma Linacro Anglo interprete

GALENI PERGAMENSIS

De inæquali intemperie, Thoma Linacro Anglo interprete

INæqualis intemperies alias in toto animalis corpore fit, ueluti in ea hydropis ſpecie, quã græci ἀνασάρκα uocant. & febribus ijs, quas iidem hepialas appellant, fere q; reliquis om

nibus, exceptis, quas Hecticas nominãt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, Cancro ue, est affecta. Huc pertinet & qui Elephas dicitur, & Phagedena, & Herpes. Verũ hæc oĩa cũ fluxione consistunt. Absq; autẽ materiæ affluxu, solis partium qualitatibus aliquatenus alterãdis, inæquales intemperies fiunt, vtiq; refrigeratis ijs, aut deustis, aut immodice exercitatis, aut feriatis, aut aliquid id gen⁹ passis. Iam ex medicamẽtis ijs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigefit, uel calefit, vel siccatur, uel humectum redditur. Quippe hæ simplices intẽperies sunt, veluti in ijs, quæ de temperamẽtis scripsimus, est mõstratum. Compositæ ex ijs aliæ quatuor sunt, quũ corpus uel calefit simul & siccatur, uel calefit simul & humectat̃, uel refrigerat̃ simul & siccescit, uel refrigerat̃ pariter & madescit. Quod autẽ eiusmodi intemperies ab æqualibus eo distẽt, quod in omnibus intemperanter affecti corporis partibus æqualiter nõ insint: id clare liquet. Ergo quis sit omnis inæqualis intemperaturæ generandæ modus, in proposito libello statutum est exequi. Admonẽdi autẽ sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis, principio a maximis sumpto, quæ scilicet ne vulgo quidẽ sunt ignotæ

notæ. Si quidem manus, & pedes, & uẽtrem, & thoracẽ, & caput nemo est qui ignorat. Diuidamus autẽ earũ rursus unamquãq; in proximas sui, quæ προσεχῆ græce dicũtur, particulas. Verbi gratia, crus in fœmur, tibiã, & pedem, Item totum brachium, in brachium, cubitum, & summã manũ. Iam manus ipsius particulæ sunt, uola, & eius pars auersa, μετακάρπιον græci uocant, & digiti. Digitorũ uero particulæ sunt, ossa, cartilago, ligamentũ, arteria, uena, mẽbrana, caro, tendo, unguis, cutis, adeps. Has autẽ diuisisse in aliã spẽm nõ est. Sed sũt similares, ac primæ, exceptis tamẽ arterijs et uenis. Hæ nãq; ex fibris & mẽbranis sũt conditæ, ueluti in tractãdæ dissectionis ratiõe est traditũ. Quĩetiã cõplura esse spatia ĩter ipsas primas, & similares particulas, atq; ijs etiã plura maioraq; inter ipsas instrumẽtales, & cõpositas, aliqua uero et in unaqualibet similari particula, uelu ti osse cuteq;, hæc quoq; oĩa in ijs, quæ de administrãdis dissectionib⁹ scripsimus, sunt ꝓdita. Ac quæ mollia quidẽ sunt corpora, ea quoniã sibi inuicẽ incũbũt, ĩterposita spatia latere cõspectũ faciũt. Quæ dura siccaq; sũt, in ijs cernere spatia licet, sicuti ossiũ cauernulas. Cõtinẽt hæ naturaliter multũ ĩ sese humoris, hui⁹q; albi, in id cõparati ut ossa nutriat. Quæ ĩ cute foramĩa sũt, ea, q̃ ratiõe fiãt: ĩ ijs quæ de tẽperamẽtis precepim⁹, est dictũ. Atq;

Diuisio partiũ maiorũ in sibi proxĩas.

Arterias, & uenas partes eẽ cõpositas

Vacua spatia inter singulas corporis partes ĩtercedere

Quorũ interposita spatia nõ cernãtur.

hæc monuisse necessariũ erat claritatis causa eorũ quæ a nobis deinceps sunt dicenda. De inæquali uero intemperie nunc agẽdum, tũ quænã eius natura sit, tũ quot ei⁹ generãdæ modi. Ergo q𝔡, in omnibus particulis, corporis quod fluxione est affectũ, unica temperies non sit, prius est dictum. Verum id cõmune omnis intẽperamenti inæqualis est. Differẽtiæ eius, ipsam corporum affectorum sequuntur naturã. quum aliter simplex caro aliter uniuersus musculus impari temperamento sit affectus. Quippe calida fluxio, ubi in musculũ procubuit, primum maiores arteriæ, uenæq; opplentur, ac distendũtur. Ab ijs minores. Atq; ita res procedit, donec ad minimas sit peruentum. In ijs, ubi ualenter impacta fluxio est, nec adhuc sistitur; partim eius per ipsarum ora, partim per tunicas, ueluti colatum foras transmittitur. Tũ uero spatia ipsa uacua, quæ inter prima sunt corpora, fluxione implẽtur. Sic omnia ab humore, omniq; ex parte incalescunt, ac perfunduntur. Ea sunt, nerui, ligamẽta, membranæ, caro ipsa, ante q; hæc arteriæ, & uenæ. Quæ scilicet & primæ, & præter cætera uario dolore afficiũt. Quippe interi⁹ a fluxione tum excalfiunt, tum distenduntur, ac diuelluntur. exterius non modo excalfiunt: sed etiam premuntur, ac degrauantur. Reliquæ particulæ aliæ comprimẽdo solũ, uel incalescendo,

Aliter simplicẽ carnẽ, Aliter uniuersũ musculũ inæquali intẽperie affectũ esse. Calidum reuma queadmodum musculi partes ĩuadat

Venas & arterias in phlegmone uarie dolere.

aliæ

allæ utroq; genere laborãt. Appellaturq; morb9 ipse Phlegmonæ. Est autẽ inæqualis intẽperies musculi. feruet enim iam qui in eo est sanguis. Is secum excalfacit primum quidem ac maxime arteriarum, & uenarum tunicas. Mox uero omnia quæ extra has sunt, quibus scilicet circũfunditur. Ita duorũ alterum necesse est sequi, ut si fluxio uicerit, corruptio sequatur uictorũ corporum. sin fluxio sit uicta: ut musculi ad naturalem statum redeant. Esto igitur prius uicta fluxio (rectius enĩ a melioribus incipitur) Duplex hic incidit curationis genus, quod uel digeretur quidquid humoris in particulam procubuit, uel concoquetur. Verum digestio optanda maxime curatio est. Concoctionem hæc duo necessario sequũtur. puris generatio, & eius in aliquod spatium abscessio. Abscedit aliquãdo in capacitatũ quæ propĩquæ sunt, tum maximã, tum minime momẽtaneam. Quod sane abscessionis gen9 optimũ est. Alias in nõ momentaneam quidem, non tamẽ maximã. Interim in maximã, non tamẽ non momentaneã. Ac quæ in uentriculum incidunt abscessionũ, optima est quæ in sinũ eius internum abit. In quem etiam plerũq; se aperiunt. Mala uero quæ sub peritoneum. Pari modo in ijs quæ circa cerebrũ existũt, bona est quæ in priores eius uẽtriculos abscedit. Mala quæ sub inuolucra eius. Item quæ in postieũ eius

Victa fluxione, quæ deinde curatio.

Digestionẽ ĩ phlegmone maxĩe optãdã esse curationẽ

Cõcoctionẽ phlegmonis duo sequi.

Spatiorũ in quæ abscedũt uaria genera.

Abscessionũ quæ melior sit quæ deterior.

 uentrẽ

uẽtrem ſe recipit. Qui uero circa coſtas abſceſſꝰ
colliguntur: hi in capacitates erumpunt pectoris.
Ac muſculorum quidem abſceſſus ſub cutem, uiſ
cerũ uero in arterias & uenas, quas in ſe conti=
nent, uel in membranam qua operiuntur, quæ
Si uicta pars ipſis pro cute eſt. At ſi uictæ a fluxione parti=
a fluxione ſit. culæ fuerint, in tantam deuenient intẽperiem, un
de tum earum pereat actio, tum ipſæ ſpatio cor
Dolor quan rumpantur. Porro deſinent tum primum dole=
do deſinat. re, quum mutatrici qualitati fuerint adſimilatæ.
Quãdo dole Non enim quum mutata particularũ temperies
ant corpora. iam eſt, ſiue (ut ſic loquar) in ipſo mutatum eſſe,
dolent, ſed dum mutantur, ſiue in ipſa mutatio
Hippocrates ne. Quemadmodum mirus dixit Hippocrates.
„ Dũ alteraſcit ac corrũpitur natura: dolores fiũt.
Alteratur autem, ac corrumpitur cuiuſq; na=
tura, quũ uel calefit, uel frigefit, uel ſiccatur, uel
humefit, uel eius unitas diſſoluitur. In ijs quidẽ
internperamentis quæ inæqualia ſunt, ex calefaci
endo, uel ex frigefaciendo. Quippe quum effi=
caciſſimæ qualitates hæ ſint. Secundo loco e ſic=
cando, uel humectando. Ex eſuriendo uero uel ſi
tiendo, deficiente hic humida, illic ſicca ſubſtãtia.
Ex uulnerando, & erodendo, & tendẽdo, & pre
mendo, & conuellendo: unitate ipſa ſoluẽda. Er=
go ſi calor ſanguinis in particula, quæ phlegmone
laborat,

laborat, mitis est: tũ qui in toto animalis est corpore mediocriter attẽperatus: nõ facile una cũ afflicta particula calefit. sin uel ille feruet uehemẽtius, uel qui per totum spargitur animal, biliosus est: illico totus ad calorem uertitur. Multo uero magis sicubi ambo concurrunt, ut & qui in phlegmone habetur admodũ calidus sit, & qui in toto est animante biliosus. Porro calefit primũ qui in arterijs est sanguis, quod scilicet is tum natura calidior, tum uero magis spirituosus sit. post hũc uero etiam qui in uenis est. Quod si in propĩqua uisceri, cui plurim⁹ sit sanguis, obsessa phlegmõe particula fuerit: iam celerius cum hoc uniuersus qui in animali est sanguis calore afficitur. Vnoq; uerbo, quidquid ex facili alterabile est, aut calidum natura: id a quouis calefaciente primum excalfit. Non secus & ab eo quod frigefacit, quidquid facile alteratu est, uel natura frigidum: id primum refrigeratur. Ac promptus quidem ad alterandũ spiritus est. Vtpote ex tenuissimis cõstans partibus. Calidissima naturæ merito est flaua bilis. At frigdissima pituita est. Reliquorum humorum, sanguis post flauam bilem maxime est calidus, sicut nigra bilis post pituitam est frigida. Quinetiam alteratur flaua bilis leui momento, ex quouis in eam agente. Nigra ægre alterascit.

In phlegmone quis sanguis primum calefiat, quis deinceps.

Quid citius, & quid tardius alteret᷑ tũ generatim tũ membratim.

alterascit. In summa quidquid tenuiū est partiū, id prōpte alteratur: cōtra cui crassæ sunt partes, ægre. Ita necesse est multifariæ phlegmōis alterationes incidant, propterea quod multifariam affecta sunt corpora. Principio nāq; succus qui phlegmonē excitat, magis minusue calidus est. deīde succi putrefactio, pro ipsius natura respondet. non minimum certe prout is magis minusue est impactus. Quippe quæ perspiratu carent, celeri[9] putrescūt, ueluti & in externis accidit ōnibus. Cæterū quū calida temperie sunt & humida, tum utiq; potissimū. Iam ipsa phlegmone laborans particula, uel prope uel longe sita est, a multi sanguinis uisceribus. totus q; sanguis uel biliosus est, uel melācholicus, uel pituitosus, uel spirituosus. Atq; hæc ōnia magis minus q;. Quare necesse est multiformes fieri alterationes, siue alterum alteri sit collatū, siue idem sibi. Fiunt hæ omnes inæquales corporis intemperies, maxime quidem inflammato eo qui in phlegmone est sanguine. deinde eo qui in uisceribus habet & corde. Atq; huius maxime eo qui ī sinistro eius sinu est. In quē (sicut in opere de usurpandis manu dissectionibus est dictū) si uiuo etiā animante, nec adhuc febre tentato, dimittere digitum uelis: uehementissimū deprehendes calorem. Quo magis uerisimile est, ubi totum corpus præter naturā īcalescit: hūc maxime sinū ad summū

peruenire

Alterationis uarietates in phlegmonis, ex quinq; generibus accidere.

In corpore quod phlegmōe laboret, quid maxime inflammetur, quid deinde.

peruenire caloris. Quippe quũ tenuissimũ maxime q̃ spirituosum sanguinẽ habeat, ac moueat̃ perpetuo. Cæterũ in febribus id genus õnibus, calesit quidẽ sanguis aliquãdo uniuersus, quicũq̃ nõ naturalem illũ calorẽ, qui ex humoris putrescentia est obortus, cõcœpit. Non tamẽ aut arteriarum, uenarũ ue tunicæ, aut aliud ullum circũiacentium corporum, prorsus iam temperamentum suũ mutauit, sed adhuc mutatur atq̃ altera t̃ incalescẽs, siue (ut sic loquar) calefiẽs. Quod lõgiore tẽpore hoc patit̃, etiam uincetur aliquãdo, prorsus q̃ mutabitur. ita ut nõ amplius calefiat, sed iam sit præter naturã calefactum. Porro termin⁹ mutationis est, cuiusq̃ particulæ functionis lesio. Ad quem usq̃ terminũ omnis alterationis latitudo: via est in id quod præter naturam est. veluti mixtum cõmune q̃ ac medium quiddam ex cõtrarijs vtrisq̃ cõpositũ, ipso naturali prorsus affectu, & eo qui iam plane est præter naturã. Ergo toto hoc tẽpore corpus incalescens: pro modo alterationis etiam ad portionem sentit dolorem. Quum vero omnes corporis solidæ particulæ excalfactæ ad absolutionem iam sũt, eiusmodi febrem Hecticam græci vocant. ceu non amplius iam in humoribus & spiritu: sed in corporibus ijs quæ habitus rationem habẽt, comprehensam. Hæc doloris est ex

Termin⁹ alterationis quis statuendus.

Doloris in febri spatium, & ei⁹ termin⁹

Indolescētiæ i hecticis causa

pers. putant q̃ qui ea febricitant, omnino se febre carere. neq; enim sentiunt eius calorem. omnibus scilicet eorum partibus æque percalfactis. Sed & cōuenit de ijs, inter naturalis scientiæ professores in ijs quæ de sensibus produnt.

Doloris in febribus causa.

Neq; enim citra alteratione͂ est sensus, neq; in ijs quæ iam ad perfectione͂ sunt alterata, dolor. Itaq; etiã hecticæ febres omnes, tum sine dolore sunt: tũ nec sensu ab his qui ipsis laborãt, perceptæ. Nõ enim ex eorum particulis, hæc agit hæc patitur. quum omnes inter se iam similes sint redditæ, ac vnicam habeant cõsentiente͂ te͂periem.

Hypophora & solutio.

Quod si alia earũ calidior est, alia frigidior: at certe eatenus est frigidior, ut uicinã nihil offendat. Alioqui sic scilicet partes quæ pro naturæ modo se habent: mutuo se offendere͂t. vtpote qui sic salte͂ temperamentis dissideant. Caro nãq; calida particula est, os frigidũ.

Inæqualitas te͂perame͂ti in sanis indole͂s est.

Cæterum tam harũ partiũ, q̃ reliquarũ omniũ indolens inæqualitas est, modi excessus merito. Sic nanque nec aer qui nos ambit, prius offendit: quam ad immodicũ calorem frigusue est immutatus. Cuius alioqui quæ in medio sunt differentias, tametsi numerosas, ac manifestũ excessum inter se habentes, citra noxam sentimus.

Hippo. dictũ et eiusde͂ non nulla probabilitas.

Ex ijs ergo fortasse nec illud duri⁹ dici videatur, quod Hippocrates alicubi ait: Om-„ ne͂ morbũ vlcus esse. Quippe vlcus vnitatis est diuisio.

diuisio. Immodicus vero calor ac frig⁹ proxime accedunt, vt vnitatē soluant. plurimus quidē calor, dū segregat ac diuidit substātiæ cōtinuitatē. summū vero frigus, tū stipando tū introrsus pariter trudēdo, quædam exprimit, quædā quassat. Atq̃ hūc quispiam immodici caloris ac frigoris terminū statuens, fortasse nō incōmode sentiat. Seu vero is siue alius immodici excessus terminus est, certe cōsistere omnē immoderatū excessum in habitudine ad aliquid, iā liquet. Non enī pari ratione a calidis frigidis q̃ afficit̃ omne corpus. Inde q̃ fit ut aliqua animaliū cōuenietes inter se succos habeant. aliqua nō solū non cōuenientes, sed etiā qui se mutuo corrūpāt, veluti homo atq̃ vipera, quorum utriusq̃ saliua alteri est pernities. Ita vtiq̃ & scorpiū necaueris, si ieiunus illi inspueris. At non homo hominē morsu interemit, nec uipera uiperam, nec aspis aspidē. Siquidem quod simile est: id congruū amicūq̃ est. quod cōtrariū est, inimicū ac noxiū. Augẽt enī quidque ac nutrit̃ a similib⁹, perimit̃ ac corrūpit̃ a dissimilib⁹. Itaq̃ etiā sanitatis tutela per similia perficitur, morborū sublatio per cōtaria. Verū de ijs ali⁹ est sermo Hecticā uero febrē quæ iā habitū corporis occupauit, minime sētit qui ea laborat. Reliquarū febriū nulla ē quæ nō a laborāte sētiat̃. sed aliæ magis aliæ min⁹ ægrotāti sūt graues.

Omnē immedicū excessū ad aliquid eē.

Animalium quædā cōuenientes, quædam contrarios inter se succos habere.

Omnē febrē præter hecticā a laborāte sentiri.

Sunt ex iJs & qaæ rigorẽ ingerant. ſit enim id quoq; ſypmtoma, veluti alia multa, ab inæquali intemperie. Rationem tamẽ generandi eius in ꝓposito libro tradere non eſt, priuſq; de natura libus facultatibus demõſtratum fuerit, quot hæ qualeſq; ſint, tum quid agere quæq; ſit nata. Verũ in libris de ſymptomatũ cauſis, de õnibus agetur. Sed reuertor ad inæqualis intemperamẽti differẽtias. Nam quemadmodũ ex phlegmone febris naſcatur. tum quod febris omnis ac phlegmone omnis, præter hecticas, ex morbis ſint, quibus inæqualis ſit intemperies: dictũ iam eſt.

Inæqualis in tẽperamenti generandi uariæ rationes.

Porro accendi febrẽ & citra phlegmonẽ ex ſolis humoribus putreſcentibus licet. Neq; enim ea ſolum que inculcata ſunt, & perſpiratu prohibita, putreſcunt. verũ celeriter ea, maxime q;. Cæterũ putreſcunt & alia multa, quæ putredini ſunt opportuna. Dicetur vero de horũ opportunitate alio loco. Iam alio quoq; genere inæqualis oriri intemperies in toto corpore poteſt. modo fuliginoſo vapore detento. modo exercitationibus & pluſculis laboribus calore adaucto. modo ab ira, quũ ſanguis immoderati9 ſeruet. modo ex deuſtione quauis externa, incaleſcit. Porro qđ etiã in his oĩb9 febrib9, nõ ſecus q̃ in phlegmonis ſupra eſt dictũ, tum pro uiribus effectricis cauſæ, tũ ꝓ corporis ipſius affectu, alij magis febricitẽt, alij minus,

alij minus, alij haud quaq̃, apertum esse arbitror. Aeque vero et quod intẽperies ipsa nõnũq̃ spiri- tuosã tantũ inuadit substantiã, nonnũq̃ ipsos etiã succos, clarũ id quoq; reor. Sed nec minus illud, quod omnibus huiusmodi febribus si traxerint, hectica superueniet. Iam q; sermo noster ꝑpemo dum ostẽdit, inæqualẽ hanc intẽperiẽ aliquãdo ex calida, frigida ve substãtia, quæ in particulã aliquã influat, accidere. veluti in his fiebat, quos phle- gmonæ infestat. Sepe nõ ita: sed ipsa corporis tem- perie in qualitate mutata. tum quod alterantiũ eã, quædam ortũ habeant ab ipso corpore, quædam extrinsec⁹. vtiq; quũ ex putredine tantũ aliqua, vel phlegmone excitatur febris, ab ipso corpore. quũ ab vstiõe vel exercitatiõe, extrinsec⁹. Dicetur autẽ et de his fusius in morborũ causis. Tanq̃ autẽ ex deustiõe accedit febris, alterato videlicet corporis tẽperamento: itidẽ nõnulli sepe ex frigore refrige- rati toto corpore vehemẽter sũt. aliqui vero etiam perierunt. Iam quod hi oẽs etiã doleãt, ne id quidẽ latet. Porro dolent et qui ex rigore ingẽti vehemen- ter perfrigerati, celeriter sese excalfacere propera- runt. multi q; eorũ quũ subito ac simul manus igni admouerũt, ingentẽ circa vnguium radicẽ sentiunt dolorẽ. Et quisq; quũ tã luculẽter videat intẽperiẽ inæqualẽ doloris esse causam: etiã de internis do- loribus dubitet, aut miretur, quo pacto citra phle-

Corporis tẽ- peries quãdo extrinsecus, et quando inter- ne alteretur.

gmonē, subinde uel laxiore intestino, quod colon graeci uocāt, uel dentibus, uel alia quauis particula homines doleāt? Nam neq̄ taliū ullū mirabile est, nec quēadmodū simul rigeant et febricitent aegro tantiū aliqui. Quippe si pituitosus succus qui frigidus est, quē q̄ Praxagoras uitreum appellat, et amara bilis quae calida est, simul abundent, ac per sensibilia mēbra moueantur: nihil miri est utrūq̄ a cubāte pari modo sentiri. Neq̄ enim si hoīem sub sole feruido statuas, et aquā illi frgidā infūdas, fieri potest, ut nō simul et a sole calorem, et ab aqua frigus sentiat. Verū hoc casu ābo extrinsecus sūt, nec paruis portionibus incidūt. In febribus quas hepialos uocāt, tū ab interno, tum exiguis portiōibus, eo q̄ uniuersū corpus ambo sentire uidetur. Quū eni tenuissimis portiūculis aspersū per corpus tum calidū sit tū frigidū: nullā sensilē alterius portiūculam ita paruā desumas, ī q̄ nō alterū sit cōpraehēsū. In ipsa tamē accessionis inuasione, aliqui febricitātiū tum rigent, tū uero febricitāt, tū ambo sentiūt, frigus īmodicū, et calorē una. Verū nō eodē loco. Quippe quū possint quae excalfactae sunt partes, manifeste a refrigeratis discernere. Nam itus et in ipsis uisceribus calorē sentiūt. In externis partibus uniuersis frigus. Tales perpetuo febres sūt et quae graece Lipyriae uocātur. Praeterea quoddā ardētiū febriū perniciosū gen⁹. Quod igit̄ in his maiorib⁹ portionibus

Cur aliqui simul rigeant, et febricitent.

In hepialis cur frig⁹ et calor simul sētiant.

In accessionū inuasiōe febricitātes aliquos frig⁹ et calorē simul sētire.

In Lipyriis utrūq̄ perpetuo ita ut ī accessiōibus sētiri

portiõib⁹ accidit, hoc in hepialis cõtingit minutis. Inæqualis nãq; est et harũ febriũ itẽperies, sed nec min⁹ reliquarũ oĩm. exceptis tñ hecticis. Quietiã ijs qui rigent, nec tamẽ febricitãt, inæquale tẽpera mentũ est. Rarũ tamẽ est id symptoma. Cæterũ incidit tum mulieribus, tum quibusdã aliquãdo uiris. Dabet aut õoĩno deses præcessisse uita. aut certe ciborũ copiã longiore spatio hõ sũpsisse. ex quibus tard is, frigidus, crudus, & pituitosus nascat̃ succus. qualẽ scilicet Praxagoras uitreũ existimat. Porro antiquitus nemo (ut uidet̃) ita est affectus, ut qui nec adeo ociosi, nec in uictus saturitate uiuerent. Inde q; factũ est, ut scripserint ãtiqui medici, rigori febrem necessario superuenire. Verũ tamẽ tum nos ipsi, tum alij iuniorũ medicorũ nõ pauci, sepenumero uidimus rigorẽ, quẽ nulla secuta sit febris. Porro cõpõit̃ ex hac intẽperie, et ea quæ febricitãtiũ est, Hepialus. appello ita febrẽ illam, cui ambo semper accidunt. At in qua rigor quidẽ præcedit, febris sequit̃. ueluti in tertianis & quartanis hanc hepialũ nõ voco. Ita ex duplici inæquali intẽperie hepialus cõponit̃. Etiã aliæ febres præter hecticas fere oẽs. Simili genere qui particulæ alicuius cũ tumore morbi sunt, hi quoq; oẽs perĩde ac phlegmonæ, cum intẽperamẽto inæquali consistũt. Cãcer, Erisipelas, Carbũcul⁹, Herpes Tumor, Phagedena, Gãgrena. Quippe cõmune ijs omnibus

Aliquos rigere nec tamen febricitare Rarumq; id.

Symptõa priscis (vt videt̃) ignotũ. et cur

Hepialos quæ vocet̃

ijs oib⁹ est, vt ex fluxiõe hũorũ sint orta. Dissidēt in eo quod alij ex pituitoso, alij ex bilioso, vel melã cholico succo, alij ex sãguine vel calido, vel tenui, vel bulliente, vel frigido, vel crasso, vel alio quopiã genere affecto fiant. Declarabitur enĩ alio loco de horũ mēbratim differentia diligēter. Quod ad propositam disceptationē pertinet, hoc tantũ dixisse abunde est, quod qualiscũq; est fluxio, eadem ratione, quēq; prædictorũ affectuũ creat, qua prius ex calida et sanguinea phlegmonen gigni mõstrauimus. Sed non minus etiã similariũ, ac simpliciũ, primorũ q; in ijs corporũ singula, sic a fluxiõe affecta, ad inæqualem intēperiē deueniēt. Cæterũ extrinsecus pro reumatis ratione calefacta, refrigerata, siccata, vel humectata. penitus et in profũdo nondũ similiter affecta. Quod si tota per tota mutata alterata q; sint: fiũt quidē illico a dolore libera. In difficili tamē sic cõstituta sunt statu. Hec prænouisse his qui opus de medicamētis sũt percepturi, et post id medendi methodum, abunde mihi satis videtur.

Finis Tertij de Temperamentis
Thoma Linacro Anglo
Interprete.

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